Companion to

Vedic and Philological Studies

Volume I

Word by word construing in Sanskrit and English

of

Selected Hymns from the Rig-veda

(Mandala 1)

Compiled By

Mukund Ainapure
Companion to *Vedic and Philological Studies*

*Volume I*

*Word by word construing in Sanskrit and English of Selected Hymns from the Rig-veda (Mandala 1)*

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**Mukund Ainapure**

- **Original Sanskrit Verses from the Rig Veda**
  cited in *The Complete Works of Sri Aurobindo* Volume 14, *Vedic and Philological Studies – Part II (Mandala 1)*

- **Padpatha**
  Sanskrit Verses after resolving euphonic combinations (*sandhi*) and the compound words (*samās*) into separate words, in Devanagari as well as Roman Transcription

- **Sri Aurobindo’s English Translation**
  matched word-by-word with *Padpatha, with Explanatory Notes*
Companion to *Vedic and Philological Studies – Vol. I*

By Mukund Ainapure

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Companion Series

By Mukund Ainapure


Companion to “Hymns to the Mystic Fire” [by Sri Aurobindo] – in 4 volumes


Companion to “Vedic and Philological Studies” [by Sri Aurobindo]

At the Lotus Feet of

Sri Aurobindo
Prologue

Sri Aurobindo

Sri Aurobindo was born in Calcutta on 15 August 1872. At the age of seven he was taken to England for education. There he studied at St. Paul's School, London, and at King's College, Cambridge. Returning to India in 1893, he worked for the next thirteen years in the Princely State of Baroda in the service of the Maharaja and as a professor in Baroda College. In 1906, soon after the Partition of Bengal, Sri Aurobindo quit his post in Baroda and went to Calcutta, where he soon became one of the leaders of the Nationalist movement. He was the first political leader in India to openly put forward, in his newspaper Bande Mataram, the idea of complete independence for the country. Sri Aurobindo had begun the practice of Yoga in 1905 in Baroda. In 1908 he had the first of several fundamental spiritual realisations. In 1910 he withdrew from politics and went to Pondicherry in order to devote himself entirely to his inner spiritual life and work. During his forty years in Pondicherry he evolved a new method of spiritual practice, which he called the Integral Yoga. Its aim is a spiritual realisation that not only liberates man's consciousness but also transforms his nature. In 1926, with the help of his spiritual collaborator, the Mother, he founded the Sri Aurobindo Ashram. Among his many writings are The Life Divine, The Synthesis of Yoga, The Secret of the Veda, Hymns to the Mystic Fire, Vedic and Philological Studies and Savitri. Sri Aurobindo left his body on 5 December 1950.

The Complete Works of Sri Aurobindo

In 1997, the Sri Aurobindo Ashram began to publish the Complete Works of Sri Aurobindo (CWSA) in a uniform library edition. Each of the 36 published volumes can be viewed and downloaded in PDF format from www.sabda.in.

Vedic and Philological Studies

CWSA Volume 14 - Vedic and Philological Studies (VPS) - consists of writings by Sri Aurobindo on the Veda, his translations of and commentaries on Vedic hymns to gods other than Agni, a selection from his Notes on the Veda, and his writings and selected Notes on philology. It is divided into five parts.

Part One. Essays in Vedic Interpretation. Incomplete essays on the Veda written between 1912 and 1914. Viewed retrospectively, these may be regarded as drafts for The Secret of the Veda, which came out in the Arya in 1914 – 16.

Part Two. Selected Vedic Hymns. Translations of Vedic hymns to gods other than Agni with little or no annotation. The present Volume deals with the verses from Mandala 1 in this Part translated by Sri Aurobindo.

Part Three. Commentaries and Annotated Translations. Commentaries on non-Agni hymns and translations that include significant amounts of annotation.
Part Four. Vedic Notes. A selection from the detailed Notes on Vedic hymns found in Sri Aurobindo’s manuscripts. These are extracted as ‘Notes’, below the respective verses.

Part Five. Essays and Notes on Philology. Drafts for a work called “The Origins of Aryan Speech”, other writings on philological topics, and a selection from Sri Aurobindo’s Notes on philology.

Companion to Vedic and Philological Studies

Companion Series is meant as an aid to the systematic study of the major works on the Veda by Sri Aurobindo for those interested in the mystical interpretation of the Veda. The Companion Series is available for both the major works on the Veda by Sri Aurobindo – Secret of the Veda (Vol. I & II) and Hymns to the Mystic Fire (Vol. I-IV).

The present volume provides the original Sanskrit verses (Riks) from the Rig Veda in Devanagari (without accents), translated and cited by Sri Aurobindo in Vedic and Philological Studies (Part Two, Mandala 1). The compiler has provided the Padpātha (in Devanagari as well as Roman Transcription) under each verse in which all euphonic combinations (sandhi) are resolved into the original and separate words and even the components of compound words (samās) indicated; and matched each Sanskrit word in the Padpātha with the corresponding English word in the Translation using superscripts, followed by footnotes providing alternative meaning(s) of words and explanatory Notes based on Sri Aurobindo’s writings.

In the Foreword to the first edition of Hymns to the Mystic Fire, (1946) Sri Aurobindo stated that “….to establish on a scholastic basis the conclusions of the hypothesis (mystical interpretation) it would have been necessary to prepare an edition of the Rig-veda or of a large part of it with a word by word construing in Sanskrit and English, Notes explanatory of the important points ….” This compilation series is a humble attempt in providing such ‘word by word construing in Sanskrit and English’ of selected verses of the Rig Veda with explanatory Notes.

Acknowledgements

The compiler has relied on Volume 15 The Secret of the Veda (SV) and Volume 14 Vedic and Philological Studies (VPS) of the Complete Works of Sri Aurobindo (Sri Aurobindo Ashram Publication Department, Pondicherry, 2013) for enlightenment at every step. The compiler is grateful for the elucidation provided by authoritative published works on the Rig Veda by A.B. Purani (Vedic Glossary, theveda.org.in) and T.V. Kapali Sastry (Collected Works of T.V. Kapali Sastry, Dipti Publications, 1981 – quoted as KS / Volume No.).

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Part Two

Selected Vedic Hymns

(CWSA Vol. 14 VPS Part Two P. 199 – 252)
**SUekta 2**

O seeing Master of Life, come; these pressings of the Wine; drink of them, hear our call. [14/199]

Come, O Vayu, these are (ie here are) the Somas (ie Soma-pourings) made ready, drink of them, hear our call. [14/357]

O Vayu, O beautiful one, to these Soma-powers in their array (is it not a battle-array?), protect them, hear their call! [14/54]

1 Vayu is he who exists or moves pervading the whole world. The meaning “to blow” is of subsequent development and attached only to the physical aspect of Matariswan manifesting in gross matter as the Wind. It is more prominent in the word वातः. [14/349]. Vayu is the Lord of Life. By the ancient Mystics life was considered to be a great force pervading all material existence and the condition of all its activities. It is this idea that was formulated later on in the conception of the Prana, the universal breath of life. All the vital and nervous activities of the human being fall within the definition of Prana, and belong to the domain of Vayu. [15/309]

6 Juices of immortality. सोमः, bliss, delight, ananda, nectar, the God of the Moon. [14/350]

7 drawn up in array, ready for battle. [14/350-1]. Three possible senses suggest themselves; made sufficient, laboriously worked, (both senses leading to the idea of ready, prepared), or made war upon, attacked, taking अरः in the sense of war, just as अरः means a warrior, fighter, enemy. [14/356]

[Notes]

The three first verses complete the first movement of the hymn, which is a hymn of the Soma-offering to the gods who lead towards the Truth. The first of these is Vayu [vāyo], master of the life or vital principle. Vayu has the first draught of the Soma, the Wine of Delight or Joy of things expressed or generated in the body of man by the pressure of the divine sensations, those which seek with the electrical force of the divine mind, the pure rasa of things. The Soma juices [somāḥ] are ready [aram-kṛtāḥ] — the immortalising joy in the mind, the amrita in the body. The Life-force is to drink [pāhi] of these [teṣām] … [14/359]
vāyo iti | uktebhīḥ | jarānte | tvām | accha | jaritāraḥ |
suta-somāḥ | ahaḥ-vidaḥ

1 O Master of Life, 6thy adorers 5turn 2in the Words 3their adoration 5towards 4thee; 7they have pressed out [suta] the Wine [somāḥ], 8they are knowers of the Days. [14/199]

vāyo iti | tava | pra-prāṇcati | dhenā | jigāti | dāṣuṣe | urūcī | soma-pitaye

1 O Master of Life, 2thy 3brimming 5streams 5move 6for the giver 7wide-flowing 6to the drinking [pitaye] of the Wine [soma]. [14/199]

1 O Vayu, 2thy 4stream 5goes 3brimming (or, filling, lit. touching to the full) 6for the sacrificer, 7wide 6for the drinking of the Soma. [14/357]

1 O Vayu, 3strongly 4thy lovers 4habitually 5woo 4thee 4with prayers (or, desires), 7they have distilled the nectar, 4they have found their strength (or, they know the day?). [14/54]
or to fullness; [14/353]. Probably filling, satisfying. We have पूर्ण in this sense. The sense to “touch, join etc” is the literal sense, from which comes that of filling. [14/358]

\[4\] पूर्ण means either “the flow, the stream” of Soma or of Vayu. [14/358]

\text{indava} \text{ā} \text{t̐a} \text{va} \text{ā}yūḥ iti \text{i} \text{m}e \text{l} \text{sutāḥ} \text{l} \text{upa} \text{l} \text{prayāḥ-bhiḥ} \text{l} \text{ā} \text{l} \text{gatam} \text{l} \text{indavaḥ} \text{l} \text{vām} \text{l} \text{uśanti} \text{l} \text{hi} \text{l}

\text{1} O Indra and Vayu, \text{2} here is \text{3} wine pressed out, \text{4,6,7} come to us \text{5} with your delights; \text{11} for \text{9} you \text{8} the moon-pourings \text{10} desire. [14/199]

\text{1} O Indra & Vayu, \text{2} here are \text{3} the outpourings, \text{4,6,7} come to them \text{5} with outputtings of strength, \text{8} the powers of delight \text{10} desire \text{9} you both. [14/54]

\[\text{Notes}\]

Indra in the psychological interpretation of the hymns represents, as we shall see, Mind-Power. The word for the sense-faculties, indriya, is derived from his name. His special realm is Swar, a word which means sun or luminous. Swar is that plane of mental consciousness which directly receives the illumination. Vayu on the other hand is always associated with the Prana or Life-Energy which contributes to the system all the ensemble of those nervous activities that in man are the support of the mental energies governed by Indra. Their combination [indravāyū] constitutes the normal mentality of man. These two gods are invited in the hymn to come [ā gatam] and partake together of the Soma-wine [sutāḥ]. This wine of Soma represents, the intoxication of the Ananda, the divine delight of being [indavaḥ], inflowing upon the mind from the supramental consciousness through the Ritam or Truth. [15/74-5]

\text{1\text{O Indra}} \text{3} \text{and \text{1Vayu}} \text{, \text{4become conscious \text{5of our wine-pourings, \text{7you \text{6who are rich [vasū] with the plenitude [vājinī]; so, \text{11running, \text{10,8,9}come to us. [14/199}]}\]}}
Thou, ¹O Vayu, ²awake, ³and ⁴Indra, ⁵to the outpourings of the Soma, ⁷you ⁸who are rich in power of your plenty, so ⁹⁰⁹,¹⁰¹¹come to me, for the foe has attacked. [14/54]

[Notes]
Indra [indraḥ] and [ca] Vayu [vāyo] awaken in consciousness [cetathāḥ] to the flowings of the Soma-wine [sutānām]; that is to say, the mind-power [indraḥ] and life-power [vāyo] working together in human mentality are to awaken [cetathāḥ] to the inflowings of this Ananda, this Amrita, this delight and immortality from above [sutānām]. They receive them into the full plenitude of the mental and nervous energies [vājinivasū] … Indra [indraḥ] and [ca] Vayu [vāyo] are bidden to come [upa ā yātam] … swiftly [dravat] ….[15/74]

Vāyavijñāna suñjat ā yānapuṣṭa nishkat.
Mājñāna ca cha yā～na～ nara II 01.002.06 II

vāyo १ इति | indra ² | ca ³ | suṅvataḥ ⁴ | ā ⁵ | yā～na～ ⁶ | upa ⁷ | nih-kṛtam ⁸ | makṣu ⁹ | itthā ¹ | dhiyā ¹ | nara ¹ II

²O Indra ³ and ¹Vayu, ⁵,⁶come ⁸to the perfected offering ⁴of the presser of the Wine, ⁸swiftly, ¹⁰with right ¹¹understanding, ¹²O Strong Ones. [14/199]

⁵,⁶Come ¹⁰O Vayu, ³and ²Indra, ⁴to the distiller of the nectar, ⁸expel the foe, ⁸swiftly ⁷hither ¹²strong ¹¹by the understanding. [14/54]

[Notes]
The Ananda thus received [sutānām – 1.2.5] constitutes a new action preparing immortal consciousness in the mortal [cetathāḥ - 1.2.5] and Indra [indraḥ] and [ca] Vayu [vāyo] are bidden to come [upa ā yātam] and swiftly [makṣu] perfect these new workings [nih-kṛtam] by the participation of the thought [dhiyā]. [15/74fn]

[Vedic and Philological Studies – Vol. I]
a bright and gracious understanding. [14/54]

I invoke Mitra of purified strength (or, purified discernment) and Varuna, destroyer of our foes perfecting (or accomplishing) a bright understanding. [15/70]

[Notes]

Varuna in the Veda is always characterised as a power of wideness and purity; when, therefore, he is present in man as a conscious force of the Truth, all that limits and hurts the nature by introducing into it fault, sin and evil is destroyed by contact with him. He is riṣādas, destroyer of the enemy, of all that seek to injure the growth. Mitra, a power like Varuna of Light and Truth, especially represents Love, Joy and Harmony, the foundations of Mayas, the Vedic beatitude. Working with the purity of Varuna and imparting that purity [pūta] to the discernment [daksam], he enables it to get rid of all discords and confusions [riśādasam] and establish the right working [sādhantā] of the strong and luminous [ghṛtācīm] intellect [dhiyam]. [15/76-77]

He is rishadasa, he harries and slays the enemies of the soul, and with Mitra of pure discernment [pūta-daksam] he works at the understanding [dhiyam] till he brings it [sādhantā] to a gracious pureness and brightness [ghṛtācīm]. Daksha is originally he who divides, analyses, discerns; he is the intellectual faculty or in his person the master of the intellectual faculty which discerns and distinguishes. Therefore was Mitra able to help in making [sādhantā] the understanding [dhiyam] bright & pure [ghṛtācīm], — by virtue of his purified discernment [pūta-daksam]. [14/57]

[Notes]

This progress enables the Truth-consciousness, the Ritam, to work in the human
mentality [dhiyam ghrācim sādhantā – 1.2.7]. With the Ritam as the agency, ṛtena, increasing the action of the Truth in man, ṛtāvṛdhā, touching or reaching the Truth, enabling, that is to say, the mental consciousness to come into successful contact with and possession of the Truth-consciousness, rtaspṛśā, Mitra and Varuna are able to enjoy the use of a vast effective will-power, kratuṁ bṛhantam āśāthe. For it is the Will [kratu] that is the chief effective agent of the inner sacrifice, but a will that is in harmony with the Truth [ṛta-sprśā], guided therefore by a purified discernment [ṛtena]. The Will as it enters more and more into the wideness of the Truth-Consciousness [ṛta-vṛdhau] becomes itself [āśāthe] wide and vast [bṛhantam], free from limitation in its view and of hampering impediments in its effectivity [kratum]. [15/77]

I have pointed out that Ritam is the law of the Truth, of vijnana. It is this ideal Truth, the Truth of being, by which everything animate or inanimate knows in its fibres of being & serves in action & feeling the truth of itself, in which Law is born. This Law which belongs to Satyam, to the Mahas, is Ritam. Well, then Varuna is represented to us as increasing in his nature by this Truth & Law [ṛta-vṛdhau], attaining to it or possessing it [ṛta-sprśā]; Law & Truth are the source of his strength, the means by which [ṛtena] he has arrived at [āśāthe] his present force [kratum] & mightiness [bṛhantam]. [14/54-5]

It is in his act of guidance and bringing to perfection of the imperfect [sādhantā – 1.2.7] that he increases by the law and the truth [ṛtena ṛta-vṛdhau], desires it and naturally attains to it [āśāthe], has the spriha & the sparsha of the ritam [ṛta-sprśā]. It is from his fidelity to ideal Truth [ṛtena] that he acquires [āśāthe] the mighty [bṛhantam] power [kratum] by which he maintains the heavens and orders its worlds in their appointed motion. [14/56-7]

1Seers, 2many [tuvi] in your births [jātāu], 3dwellers in the wideness, 4O Mitra and Varuna, 5you establish 6a judgment 8effective in its works. [14/199]

3Mitra and Varuna, 1the seers, 4born [jātāu] in Force [tuvi], 5dwellers in the Vast, 7uphold 6Daksha (the discerning intelligence) 8at his work. [14/54]

2For us 1Mitra and Varuna, 1seers, 4multiply-born, 5wide-housed, 7uphold 6the strength (or, discernment) 8that does the work. [15/71; 15/509]

[Notes]

Thus the two requisites on which the Vedic Rishis always insist are secured, Light and
Power, the Light of the Truth working in the knowledge, \( \text{dhiya} \text{ṁ} \text{ghṛtācim} [1.2.7] \), the Power of the Truth, working in the effective and enlightened Will, \( \text{kratuṁ bṛhantam} [1.2.8] \). As a result Varuna and Mitra are shown to us in the closing verse of the hymn working in the full sense of their Truth, \( \text{kavī tuvijātā uruṣayā} \). Kavi, we have seen, means possessed of the Truth-consciousness and using its faculties of vision, inspiration, intuition, discrimination. \( \text{Tuvijātā} \) is “multiply born”, for \( \text{tuvī} \), meaning originally strength or force, is used like the French word “force” in the sense of many. But by the birth of the gods is meant always in the Veda their manifestation; thus \( \text{tuvijātā} \) signifies “manifested multiply”, in many forms and activities. \( \text{Uruṣayā} \) means dwelling in the wideness, an idea which occurs frequently in the hymns; \( \text{uru} \) is equivalent to \( \text{bṛhat} \), the Vast, and indicates the infinite freedom of the Truth-consciousness. Thus we have as the result of the increasing activities of the Ritam the manifestation in the human being of the Powers of wideness and purity, of joy and harmony \( \text{[mitrāvaruṇā]} \), a manifestation rich in forms \( \text{[tuvi-jātau]} \), seated in the wideness of the Ritam \( \text{[uru-kṣayā]} \) and using the faculties of the supramental consciousness. This manifestation of the Powers of the Truth upholds or confirms the discernment while it does the work, \( \text{dakṣaṁ dadhāte apasam} \). The discernment, now purified and supported, works in the sense of the Truth, as a power of the Truth and accomplishes the perfection of the activities of Indra and Vayu by freeing the thought and the will from all defect and confusion in their working and results. [15/77-8]

Uru, we shall find in other hymns, the Vast, is a word used as equivalent to Brihat to describe the ideal level of consciousness, the kingdom of ideal knowledge, in its aspect of joyous comprehensive wideness and capacity. It is clearly told us that men by overcoming & passing beyond the two firmaments of Mind - in vitality, Bhuvār, & mind in intellectuality, Swar, arrive in the Vast, Uru, and make it their dwelling place. Therefore Uru must be taken as equivalent to Brihat; it must mean Mahās. Our Vedic Varuna, then, is a dweller in Mahās \( \text{[uru-kṣayā]} \), in the vastness of ideal knowledge. But he is not born there; he is born or appears first in tuvi \( \text{[tuvi-jātau]} \), that is, in strength or force. Tapas & Tu or Tuvi are equivalent terms. Varuna, existing no doubt in Sat, appears or is born to us in Tapas, in the sea of force put out in itself by the divine Awareness, & descending through divine delight which world is in Jana, in production or birth by Tapas, through Ananda, that is to say, into the manifest world, dwells in ideal knowledge & Truth \( \text{[uru-kṣayā]} \) and makes there Ritam or the Law of the Truth of Being his peculiar province. [14/55-6]

He [Varuna] is like Agni, a kavī, one of those who has access to and commands ideal knowledge, and with Mitra he supports and upholds \( \text{[dadhāte] Daksha [dakṣam]} \) when he is at his works \( \text{[apasam]} \); for so I take Daksham apasam. [14/57]

[Summary of Hymn]

The second hymn indicates the preliminary work of preparation, by Indra and Vayu, by Mitra and Varuna, of the ordinary mentality of man through the force of the Ananda and the increasing growth of the Truth. [15/79]
The earlier part of the hymn [1.2.1-3] has for its subject the preparation first of the vital forces represented by Vayu who is alone invoked in the three opening Riks, then of the mentality represented by the couple Indra-Vayu for the activities of the Truth-Consciousness in the human being [1.2.4-6]; the close [1.2.7-9] has for its subject the working of the Truth on the mentality so as to perfect the intellect and to enlarge the actions. Varuna and Mitra are two of the four gods who represent this working of the Truth in the human mind and temperament. [15/75]
SUKTA 3

अधिना चन्त्रारिषो द्रवत्पाणि शुभस्मति ।
पुरुभुजा चन्तस्यां । 01.003.01 ॥

अधिना¹ | चन्त्रारिषो² | द्रवत्पाणि³ | शुभस्मति⁴ | पुरुभुजा⁵ | चन्तस्यां ॥

aśvinā | yajvarīḥ | iṣaḥ | dravatpaṇī iti dravat-paṇī | śubhaḥ | pati iti | puru-bhujā | canasyatam ॥

¹O Aswins, “drivers of galloping hooves, “lords of happiness” with your many [puru] joys [bhujā], ²take delight in our forces of sacrifice. [14/199]

¹O Aswins, “swift-footed “lords of bliss, “wide-enjoying, ³take delight in the impulses of the sacrifice. [14/359]

¹O Riders of the Steed, “swift-footed, “much-enjoying “lords of bliss, ⁴take delight in the energies of the sacrifice. [15/84]

[Notes]

The Aswins, as I understand them, are the masters of strength, youth, joy, swiftness, pleasure, rapture, the pride and glory of existence, and may almost be described as the twin gods of youth and joy. All the epithets applied to them here support this view. They are dravatpani subhaspati, the swift-footed masters of weal, of happiness and good fortune; they are purubhujā, much enjoying; their office is to take and give delight, chanasyatam. O Aswins, cries Madhuchchhandha, I am in the full rush, the full ecstasy of the sacrificial action [yajvarīḥ isaḥ], O swift-footed [dravat-paṇī], much-enjoying [puru-bhujā] masters [pati] of happiness [śubhaḥ], take in me your delight [canasyatam]. [14/48-9]

For what functions are they called to the Sacrifice by Madhuchchhandha? First, they have to take delight [canasyatam] in the spiritual forces [iṣaḥ] generated in him by the action of the internal Yajna [yajvarīḥ]. These they have to accept, to enter into them and use them for delight, their delight and the sacrificer’s, yajwarir isho .. chanasyatam; a wide enjoyment, a mastery of joy & all pleasant things, a swiftness in action like theirs is what their advent should bring & therefore these epithets are attached to this action. [14/144]
1 O Aswins, 2 O Strong Ones, 3 doers of your many deeds, 4 wise of understanding, 5 delight 6 in our Words 7 with your forceful 8 thought. [14/199]

3 O strong 2 wide-distributing 1 Aswins, 4 with your bright-flashing (or brilliantly-forceful) 5 understanding 2 take pleasure 6 in the words (of the mantra) 6 which are now firmly settled (in the mind). [14/49]

1 O Aswins, 3 ye strong Purushas 2 of the many [puru] activities [damsasā], 4 firmly-seated 4 with your bright-flashing 5 thought, 7 take joy 8 of our Words. [14/359]

1 O Riders of the Steed, 3 male souls 2 effecting a manifold action, 7 take joy 8 of the words, 6 O holders in the intellect, 4 by a luminously energetic 5 thought. [15/84]

[Notes]

Then they are to accept the words of the mantra, vanatam girah. In fact, vanatam means more than acceptance, it is a pleased, joyous almost loving acceptance. Therefore vanatam takes up the idea of chanasyatam, enlarges it & applies it to a particular part of the Yajna, the mantras, the hymn or sacred words [girah] of the stoma. Therefore the Aswins, the lords of force & joy, are asked to take up the forces of the sacrifice, yajwarīr isho, fill them with their joy & activity and carry that joy & activity into the understanding so that it becomes śavīra, full of a bright and rapid strength. With that strong, impetuously rapid working they are to take up the words of the mantra into the understanding and by their joy & activity make them effective for action or creation. For this reason the epithet purudansasā is attached to this action, abundantly active or, rather, abundantly creative of forms into which the action of the yajwarīr ishah is to be thrown. But this can only be done as the Sacrificer wishes if they are in the acceptance of the mantra dhishnya, firm and steady. Vehemence & rapidity may be the causes of disorder & confusion, therefore even in their utmost rapidity & rapture of action & formation the Aswins are to be dhishnya, firm & steady. This discipline of a mighty, inalienable calm supporting & embracing the greatest fierceness of action & intensity of joy, the combination of dhishnya & rudravartani [1.3.3], is one of the grandest secrets of the old Vedic discipline. For by this secret men can enjoy the world as God enjoys it, with unstinted joy, with unbridled power, with undarkened knowledge. [14/144-5]

The mantra in Yoga is only effective when it has settled into the mind, is asina, has taken its seat there and become spontaneous; it is then that divine power enters into, takes possession of it and the mantra itself becomes one with the god of the mantra and does his works in the soul and body. Here we have the very word that can most appropriately express this settling in of the mantra, dhishnya, combined with the word girah. [14/49]
O puissant and formidable [rudra] in your ways [vartani], 4 Lords of the journey, 2 mixed are the wine-offerings and 5 cut [vrkta] the sacred grass [barhisah], 6,7 come to us. [14/200]

O givers, O lords of free movement, 6,7 come 3 to the outpourings of my nectar, 8 be ye fierce [rudra] in action [vartani]; — 3 I feel full of youthful vigour, 5 I have prepared [vrkta] the sacred grass [barhisah]. [14/49-50]

O givers, O masters of the movement, 6,7 O ye who are fierce [rudra] in your paths [vartani], 5 clear-set [vrkta] is the seat of sacrifice [barhisah], 2 strong-energied are 3 the Soma-distillings; 6,7 do ye arrive. [14/359]

I have piled [vrkta] the seat of sacrifice [barhisah], 3a I have pressed out 2 the vigorous 3b Soma-juices; 1 fullifiers of action, 4 powers of the movement, 6,7 come to them 8 with your fierce speed [rudra] on the path [vartani]. [15/84-5]

3 the wine-offerings 2 devoted to both of you (pl. of सुताक: 7.60.3)

4 nāsatya - from nas to move; lords of the voyage, journey, or powers of the movement [15/82]

[Notes]

The prayer to the Aswins concludes: “The Soma is outpoured [sutāḥ]; come [ā yātam] with your full bounty, dasrā & your fierce intensity, rudravartani.”

Barhis means fundamentally fullness, splendour, expansion or strength & power. Vrikta may [mean] brought to its highest strength. We will accept this sense as a provisional conjecture, to be confirmed or corrected by farther enquiry, and render the line “The Soma distillings [sutāḥ] are replete with energy [yuvākavaḥ] and brought to their highest fullness [vṛkta-barhisah].”

But to what kind of distillings [sutāḥ] can such terms be applied?

We have the clear suggestion in the next rik [1.3.4], the first of the three addressed to Indra. Sutā ime twā áyavah. Our question is answered. What has been distilled? Ime áyavah. These life-forces, these vitalities. We shall find throughout the Veda this insistence on the life, vitality, áyu or jīva; we shall find that the Soma was regarded as a life-giving juice, a sort of elixir of life, or nectar of immortality, something at least that gave increased vitality, established health, prolonged youth.

Of such an elixir it may well be said that it is yuvāku, full of the force of youth in which the Aswins must specially delight, vriktabarhish, raised to its highest strength & fullness so that the gods who drink of it, become in the man in whom they enter and are seated, increased, vriddha, to the full height of their function and activity,—the Aswins to their utmost richness of bounty [dasrā], their intensest fiery activity [rudra-vartani].

[14/144-8]
Indra \( \text{ā} \) yāhi citrabhāno iti citrabhāno | surā | tāvāyavaḥ \[ś\]  
\[\text{ā}\]pūtāsāḥ: || 01.003.04 ||

Indra \[ś\] | ā\[ś\] | yāhi\[ś\] | citrabhāno\[ś\] | ētṛt citrabhāno | surā\[ś\] | tāvāyavaḥ: || 7 ||
\[\text{ā}\]pūtāsāḥ: || 5 ||

\[\text{ā}\]vidhi: || 8 ||

\[\text{ā}\]pūtāsāḥ: || 10 ||

indra \| \[\text{ā}\| \] yāhi \| citrabhāno \| iti \| citrabhāno \| surā \| ime \| tvā-yāvah \| aṇvībhīḥ \| tanā \| pūtāsāḥ \||

2,3 Come, \( \text{O} \) Indra \( 4 \) of the brilliant light; \( 6 \) these \( 5 \) wine-offerings \( 7 \) are desirous \( [\text{yāvah}] \) of thee [tvā], \( 10 \) they are purified \( 8 \) in particles and \( 9 \) mass. [14/200]

1 Indra, \( 2,3 \) arrive, \( 4 \) O thou of rich and varied light, \( 6 \) here are these \( 7 \) life-streams \( 5 \) poured forth, 
\( 10 \) purified, \( 8 \) with vital powers, \( 9 \) with substance. [14/50]

2,3 Come thou too, \( \text{O} \) Indra \( 4 \) of the varied lustres, \( 7 \) thee \( 6 \) these \( 5 \) Soma-juices \( 7 \) desire, —
\( 10 \) purified they \( 8 \) in their subtleties & \( 9 \) in their extension. [14/359]

2,3 Come, \( \text{O} \) Indra, \( 4 \) with thy rich lustres, \( 6 \) these \( 5 \) Soma-juices \( 7 \) desire \( [\text{yāvah}] \) thee \( [\text{tvā}] \); \( 10 \) they are purified \( 8 \) by the subtle powers and \( 9 \) by extension in body. [15/86]

[Notes]

The out-pressings of the wine of delight desire him, sutā ime tvāyavaḥ; they desire the luminous mind to take possession of them for its activities; they are purified [pūtāsāḥ], aṇvībhīṣ tanā, “by the fingers and the body” as Sayana explains it, by the subtle thought-powers of the pure mind [aṇvībhīḥ] and by extension in the physical consciousness [tanā] as it seems to me to mean. [15/85]

Sutā ime tvā ayavaḥ. What has been distilled [Sutā]? Ime āyavah. These life-forces, these vitalities. We shall find throughout the Veda this insistence on the life, vitality, āyu or jīva; we shall find that the Soma was regarded as a life-giving juice, a sort of elixir of life, or nectar of immortality, something at least that gave increased vitality, established health, prolonged youth. [14/148]

Indra, as mental power, arrives in his richly varied lustre; ā yāhi citrabhāno. “Here” says the Rishi “are these [ime] life-forces in the nectar-wine [sutāḥ]; they are purified in their minute parts & in their whole extent”, for so I understand aṇvībhīṣ tanā pūtāsāḥ; that is to say the distillings of Ananda or divine delight [sutāḥ] whether in the body as nectar [tanā], [or] in the subjective system as streams of life-giving delight [aṇvībhīḥ] are purified of all that impairs & weakens the life forces, purified [pūtāsāḥ] both in their little several movements [aṇvībhīḥ] & in the whole extent of their stream [tanā]. [14/153-4]
indra lā yāhi lā dhīya lā īṣitaḥ lā vija-jūtaḥ lā suṭāvataḥ lā upa lā brāhmaṇi lā vāghataḥ

2.3 Come, 'O Indra, impelled by the thought, driven [jūtaḥ] by the illumined seer [vija], the words of knowledge of the speaker of the word, the offerer of the Wine. [14/200]

2.3 Arrive, 'O Indra, controlled by the understanding, impelled [jūtaḥ] forward [pra] in various directions [vija] to my soul faculties, I who am now full of strength and flourishing increase. [14/50]

2.3 Come, 'O Indra, impelled by the thought, guided [jūtaḥ] by the enlightened knower [vija] to the soul-thinkings of the Soma giver who aspires in the hymn. [14/359]

2.3 Come, 'O Indra, impelled by the mind, driven forward [jūtaḥ] by the illumined thinker [vija], to my soul-thoughts, I who have poured out the Soma-juice and seek to express them in speech. [15/86]

 Brahman may mean either the soul-activities, as dhīya means the mental activities, or it may mean the words of the mantra which express the soul. [14/153]

Vāghata may mean the sacrificial priest because he is the one who calls to the deity in the chant of the brahma, the sacred hymn. It may also mean one who increases in being, in his brahma, his soul, who is getting vajra or substance. [14/152]

[Notes]

He comes impelled by the thought, driven forward by the illumined thinker dhiyeṣito vipra jūtaḥ, to the soul-thoughts of the Rishi who has pressed out the wine of delight and seeks to manifest them in speech, in the inspired mantras; sutāvataḥ upa brahmaṇi vāghataḥ. [15/86]

Strengthened, like the Aswins, by the nectar, Indra is to prepare the many-sided activity supported by the Visve devah; therefore he has to come not only controlled [iṣitaḥ] by the understanding [dhīya], dhishnya, like the Aswins, but driven forward in various paths [vija-jūtaḥ, rather vi-prajūtaḥ]. For an energetic & many-sided activity is the object & for this there must be an energetic and many-sided but well-ordered action of the mental power. He has to come [ā yāhi], thus manifold [vi-prajūtaḥ], thus controlled [iṣitaḥ], to the spiritual activities [brahmaṇi] generated by the Soma & the Aswins in the increasing soul [vāghataḥ] full of the life-giving nectar, the immortalising Ananda, sutāvataḥ. [14/154]

इन्द्रायाहिः तुत्तजनाः उपं ब्रह्माणि हरिवः।
सुते दिविष्व नधनः ॥ ०१.००३.०६ ॥

इन्द्रायाहिः तुत्तजनाः उपं ब्रह्माणि हरिवः।
सुते दिविष्व नधनः ॥ ०।१०। चनः ॥
Come, O Indra, hastening to the words of knowledge, O driver of strong steeds; uphold our delight in the wine-offering. [14/200]

Come, O Indra, our soul-movements, lord of the brilliance, uphold our delight in the Soma outpoured. [14/359]

Arrive, O Indra, with protection my soul faculties, O dweller in the brilliance, confirm our delight in the nectar poured. [14/50]

Come, O Indra, with forceful speed my soul-thoughts, O lord of the bright horses; hold firm for us the delight in the Soma-juice. [15/86]

[Notes]

He comes with the speed and force of the illumined mind-power, in possession of his brilliant horses to those thoughts, tūtujāna upa brahmāṇi harivaḥ, and the Rishi prays to him to confirm or hold the delight in the Soma offering, sute dadhiṣva naś canaḥ. [15/86]

He has to come to those soul-activities, in this substance of mental brilliancy, ā yāhi upa brahmāṇi hari-vah. He has to come, tūtujānaḥ, with a protective force, or else with a rapidly striving force & uphold by mind the joy of the Sacrificer in the nectar offering, the offering of this Ananda to the gods of life & action; protecting is, here, the best sense for tūtujānaḥ. For Indra is not only to support swift & energetic action; that has already been provided for; he has also to uphold or bear in mind and by the power of mind the great & rapid delight which the Sacrificer is about to pour out into life & action. The divine delight must not fail us in our activity; hostile shocks must not be allowed to disturb our established pleasure in the great offering. Therefore Indra must be there in his light & power to uphold and to protect. [14/154]

Benignant upholders of seeing man, O all gods, come, givers to the wine-offering of the giver. [14/200]

Come,” says the Rishi, “who in your benignity uphold the activities of men, distributing the nectar-offering of the giver. [14/158]

O all gods who are kindly & uphold the actions of the doer, [15/86]
O fosterers who uphold [dhṛtaḥ] the doer in his work [carṣaṇī], O all-gods, come and divide the Soma-wine that I distribute. [15/90]

[Notes]

They are fosterers or increasers of man and upholders of his labour and effort in the work, the sacrifice, — omāsaś carṣaṇidhṛto. They are to come [ā gata] to the sacrifice in their collectivity and divide among themselves [dāśvāṃsaḥ], each evidently for the divine and joyous working of his proper activity [carṣaṇi-dhṛtaḥ], the Soma [sutam] which the giver of the sacrifice distributes to them [dāśuṣaḥ]... [15/87]

The kindly [omāsaḥ] gods [devaṣaḥ] who support man in his action & development [carṣaṇi-dhṛtaḥ], are to arrive [ā gata]; they are to give abroad [dāśvāṃsaḥ] the nectar offering [sutam] which is now given to them [by the giver - dāśuṣaḥ], to pour it out on the world in joy-giving activities of mind or body, for that is the relation of gods & men, as we see in the Gita, giving out whatever is given to them in an abundant mutual helpfulness. [14/159]

He [Madhuchchhanda] wishes to pour out this strength & joy in action on the world, on his fellows, on the peoples, therefore he calls to the Visve Devah to come, A gata! — all the gods in general who help man and busy themselves in supporting his multitudinous & manifold action. They are kindly, omasas, they are charshanidhrito, holders or supporters of all our actions, especially actions that require effort, (it is in this sense that I take charshani, again on good philological grounds), they are to distribute this nectar to all or to divide it among themselves for the action, — dasvanso may have either force, — for Madhuchchhanda wishes not only to possess, but to give, to distribute, he is dashush. Omasas charshanidhrito visve devasa a gata, dasvanso dashushah sutam. [14/51]

O all 7 gods, 1 doers of the work, 5,6 come 7 in your speed 4 to the wine-offering, 9 like the Cows of Brightness 9 to the stalls of their repose. [14/200]

O all 7 gods 1 who are active and 7 swift, 5,6 come ye 4 to the Soma-offering, 8 like the cows 9 to their stalls 6 like the powers of light 9 to the places of delight. [14/360]

O you all-gods 3 who are energetic [turah] in works [ap], 5,6 come 4 to the nectar distilled, 7 ye swift ones, (or, come swiftly), 8 like calves 9 to their own stalls, [14/51]
O Visvadevas, swift to effect, come to the nectar-offering, hastening like mornings to the days (or, like lovers to their paramours). [14/158]

O all-gods who bring over to us [turah] the Waters [ap], passing through to my Soma-offerings as illumined powers to your places of bliss. [15/90]

[Notes]

Swiftly have they to effect the many-sided action prepared for them [ap-turah], hastening [tūrṇayah] to the joy of the offering of Ananda [sutam] as a lover [usrāḥ-iva] hastens to the joy of his mistress [svasarāṇi]. [14/159]

Then, they are apturah, they who cross the waters, or as Sayana takes it, they who give the waters. But the ocean and the waters in the Veda, as this phrase itself indicates, are the symbol of conscient being in its mass and in its movements. The gods pour the fullness of these waters, especially the upper waters, the waters of heaven, the streams of the Truth, ṛtasya dhārāḥ, across all obstacles into the human consciousness. In this sense they are all apturah. But man is also described as crossing the waters over to his home in the Truth-consciousness and the gods as carrying him over; it is doubtful whether this may not be the true sense here, especially as we have the two words apturah... tūrṇayah. close to each other in a connection that may well be significant. The word usra is always used in the Veda, like go, with the double sense of the concrete figure or symbol, the Bull or Cow, and at the same time the psychological indication of the bright or luminous ones, the illumined powers of the Truth in man. It is as such illumined powers that the all-gods have to come and they come to the Soma-juice, svasarāṇi, as if to seats or forms of peace or of bliss; for the root svas, like sas and many others, means both to rest and to enjoy. They are the powers of Truth entering into the outpourings of the Ananda in man as soon as that movement has been prepared by the vital and mental activity of the Ashwins and the pure mental activity of Indra. [15/89]

….they are to arrive swiftly, tūrṇayah, to the Soma offering or, it may mean, making their way through all the planes of consciousness, “waters”, which divide the physical nature of man from their godhead and are full of obstacles to communication between earth and heaven; apturah sutam ā ganta tūrṇayah. They are to come like cattle hastening to the stalls of their rest at evening-tide, usrā iva svasarāṇi. [15/87-9]
May 1 the all 2 gods, 3 who cast not down 5 nor harm, 8 Bringers 4 who have the movement [ehi] of creative knowledge [māyāsah], 7 accept 6 our sacrifice. [14/200]

O you all-gods 3 unaltering, 4 with wide capacity of strength, 5 ye who harm not, 7 attach yourselves 6 to the offering 8 as its supporters. [14/51-2]

O Visvadevas, 3 who stumble not in your work, 4 for you are mighty for all activity and 5 do no hurt, 7 cleave in heart 6 to the sacrifice & 8 be its upbearers. [14/159]

O all 2 gods 3 who stumble not 6 but are wise in your might and 5 do no hurt, 7 accept and 8 upbear 6 the sacrifice! [14/360]

O all-gods, 3 you who are not assailed 5 nor come to hurt, 4 free-moving [ehi] in your forms of knowledge [māyāsah], 7 cleave 6 to my sacrifice 8 as its upbearers. [15/90]

[Notes]
Again 2 the gods are 1 all 3 free from effective assailants, 5 free from the harm of the hurtful or opposing powers and therefore 4 the creative formations of their conscious knowledge, their Maya, 4 move freely, pervasively, attain their right goal, — asridha ehimāyāso adruḥah. [15/89]

Thus gladly arriving, they are 7 gladly to accept and cleave 6 to the sacrifice and 8 support it, bearing it up in its journey to its goal, in its ascent to the gods or to the home of the gods, the Truth, the Vast; medham juśanta vahnayāḥ. [15/87]

They will not stumble or fail in any action entrusted to them [asridhah], for they have full capacity for their great world-functions [ehi-māyāsah], nor, for the like reason, will they impair the force of the joy or the strength in the activity by misuse [adruḥah], therefore let them put their hearts [juśanta] into the sacrifice of action [medham] and upbear it [vahnayāḥ] by this unaltering strength. [14/159]

 pávaka 6: sarstvāt vajēbhiḥjājinīvātī 1
 yāt vṛtu dhīyaśutan 1 01.003.10 1
 pávaka 1: n 2 sarstvāt 3 vajēbhiḥ 4 vajējinījātī 6
 yātaṃ 1 vṛtu 7 dhīyaśutan 8 1
 pāvaka ṇaḥ sarasvatī vājēbhiḥ vājinī-vatī yajñam vaṣṭu dhīyā-vasuḥ 1

May 1 purifying 3 Saraswati, 5 opulent 4 with her plenitudes, 8 rich [vasuḥ] in thought [dhiyā], 7 desire 2 our 8 sacrifice. [14/200]

May 1 purifying Saraswati, 5 full-plentied 4 with all sorts of possessions, 7 control (or desire) 2 our 6 sacrifice 8 in the riches [vasuḥ] of her thought [dhiyā]. [14/360]

May 1 purifying 2 Saraswati 5 with all the plenitude 4 of her forms of plenty, 8 rich in substance [vasuḥ] by the thought [dhiyā], 7 desire 2 our 8 sacrifice. [15/90]
Inspiration from the Truth [Sarasvati] purifies [pāvakā] by getting rid of all falsehood, for all sin according to the Indian idea is merely falsehood, wrongly inspired emotion, wrongly directed will and action. Saraswati, the inspiration, is full of her luminous plenitudes [vājebhiḥ vājini-vatī], rich in substance of thought [dhiyā-vasuḥ]. [15/100]

Saraswati has the power of firm plenty, vājini, by means of or consisting in many kinds of plenty, copious stores of mental material for any mental activity or sacrifice. But first of all she is purifying, pāvakā. Therefore she is not merely or not essentially a goddess of mental force, but of enlightenment; for enlightenment is the mental force that purifies. And she is dhiyā-vasuḥ, richly stored with understanding, buddhi, the discerning intellect, which holds firmly in their place, fixes, establishes all mental conceptions. First, therefore she has the purifying power of enlightenment [pāvakā], secondly, she has plenty of mental material, great wealth of mental being [vājebhiḥ vājini-vatī]; thirdly, she is powerful in intellect, in that which holds, discerns, places [dhiyā-vasuḥ]. Therefore she is asked, as I take it, to control the Yajna—vaśu from Root vash, which bore the idea of control as is evident from its derivatives vasha, vashya & vashin. [14/39]

Notes

She upholds [dadhe] the Sacrifice, the offering of the mortal being’s activities to the divine [yajñam] by awakening his consciousness [cetanī] so that it assumes right states of emotion and right movements of thought in accordance with the Truth [su-maṭinām] from which she pours her illuminations and by impelling in it the rise [codayitrī] of those truths which, according to the Vedic Rishis, liberate the life and being from falsehood, weakness and limitation and open to it the doors of the supreme felicity [sūnṛtānām]. [15/100-1]
It is she who gives the impulsion [codayitrī] to the truths that appear in the mind [sūnrtānām], it is she who, herself conscious of right thoughts and just processes of thinking [su-matinām], awakens [cetantī] to them the mental faculties. Therefore, because she is the impelling force behind intellectual Truth, and our awakener to right thinking, she is present at the sacrifice; she has established and upholds it, yajñam dadhe. This sacrifice, whatever else it may be, is controlled by mental enlightenment and rich understanding and confirmed in & by truth and right-thinking. Therefore is Saraswati its direct ing power & presiding goddess. [14/39]

महो अर्णः सरस्वती प्र चेतयति केतुना्।
धियो विश्व वि राजतिः ॥ 01.003.12 ॥

महः । अर्णः । सरस्वती । प्र । चेतयति । केतुना्।
धियः । विश्वः । वि । राजतिः ॥

mahaḥ | arṇaḥ | sarasvati | pra | cetayati | ketunāḥ |
dhiyāḥ | viśvāḥ | vi | rājati ॥

3 Saraswati 4,5 awakens us 6 by the intuition conscious 2 of the Great Sea 1 of the Light and 9,10 illumines 8 all 7 our thoughts. [14/200]

3 Saraswati 4,5 awakens in consciousness 2 the ocean 1 Mahas 6 by the perception; 10 she illumines (or governs) 9 variously 8 all 7 our thoughts. [14/360]

3 Saraswati 4,5 awakens in consciousness 2 the great 2 flood (the vast movement of the Ritam) and 10 illumines 9 entirely 8 all 7 the thoughts. [15/90]

2 arṇaḥ - All states of being, whether matter, mind or life and all material, mental & vital activities depend upon an original flowing mass of Energy which is in the vivid phraseology of the Vedas called a flood or sea, samudra, sindhu or arnas. [14/128]

[Notes]

By this constant awakening and impulsion, summed up in the word, perception, ketu, often called the divine perception, daiva ketu, to distinguish it from the false mortal vision of things,—Saraswati brings into active consciousness in the human being [pra cetayati] the great [mahaḥ] flood [arṇaḥ] or great movement, the Truth consciousness itself, and illumines with it [vi rājati] all [viśvāḥ] our thoughts [dhiyāḥ]. [15/101]

Maho Arnas, the Great Ocean, is the stream of our being which at once divides & connects the human in us from the divine, & to cross over from the human to the divine, from this small & divided finite to that one, great & infinite, from this death to that immortality, leaving Diti for Aditi, alpam for bhuma, martyam for amritam is the great preoccupation & final aim of Veda & Vedanta. We can now understand the intention of the Rishi in his last verse and the greatness of the climax to which he has been leading us. Saraswati is able to give impulsion to Truth and awaken to right thinking because she has access to the Maho Arnas, the great ocean. On that level of consciousness, we are usually it
must be remembered asleep, sushupta. The chetana or waking consciousness has no access; it lies behind our active consciousness, is, as we might say, superconscious, for us, asleep. Saraswati brings it forward into active consciousness by means of the ketu or perceptive intelligence, that essential movement of mind which accepts & realises whatever is presented to it. To focus this ketu, this essential perception on the higher truth by drawing it away from the haphazard disorder of sensory data is the great aim of Yogic meditation. Saraswati by fixing essential perception on the satyam ritam brihat above makes ideal knowledge active and is able to inform it with all those plentiful movements of mind which she, “dhiyavasu, vajebhir vajinivati”, has prepared for the service of the Master of the sacrifice. She is able to govern all the movements of understanding without exception in their thousand diverse movements & give them the single impression of truth and right thinking—visva dhiyo vi rajatī. A governed & ordered activity of soul and mind, led by the Truth-illuminated intellect, is the aim of the sacrifice which Madhuchchhanda son of Viswamitra is offering to the Gods. [14/47]

[Notes: Sukta 3]

“Let Saraswati” he [Madhuchchhanda] says “control [vaṣṭu] our Yajna [yajñam].” The epithets which fill the Rik must express either the permanent & characteristic qualities in her which fit her for this high office of control or the possible & suitable qualities with which he wishes her to be equipped in the performance of that office.

First, pávaká. She is the great purifier. Saraswati by this inspiration, by this inspired truth & knowledge & right feeling, is asked to purify, first, the mental state of the Yogin; for a mind unpurified cannot hold the light from on high.

Vájebhir vájiní vati. She is full of substantial energy, stored with a great variety in substance of knowledge, chitraśravastama, as is said in another hymn of the strong god Agni. The inspiration & resultant knowledge prayed for is not that of any isolated truth or slight awakening, but a great substance of knowledge & a high plenty of inspiration; the mental state has to be filled with this strong & copious substance of Saraswati.

Dhiyávasuh. She is rich in understanding. Dhi in the Veda is the buddhi, the faculty of reason that understands, discerns & holds knowledge. This inspiration has to be based on a great intellectual capacity which supports & holds the flood of the inspiration. Thus rich, thus strong & plenteous, thus purifying the divine inspiration has to hold & govern the Sacrifice.

Yajnam dadhe Saraswatí. Saraswati upholds the Yajna; she has accepted the office of governance & already upbears in her strength the action of the sacrifice.

In that action she is Chodayitrí ɪsunritánám, chetantí sumatinám. That great luminous impulse of inspiration in which the truths of being start to light of themselves and are captured and possessed by the mind, that spiritual enlightenment and awakening in which
right thoughts & right seeing become spontaneously the substance of our purified mental state, proceed from Saraswati & are already being poured by her into the system, like the Aryan stream into the Indus. Mati means any activity of the mind; right thoughts in the intellect, right feelings in the heart, right perceptions in the sensational mind, sumati may embrace any or all of these associations; in another context, by a different turn of the prefix, it may express kindly thoughts, friendly feelings, happy perceptions.

Spiritual knowledge is not natural to the mind; it is in us a higher faculty concealed & sleeping, not active to our consciousness. It is only when the inspiration of a divine enlightenment, —Saraswati ketunā, in the concrete Vedic language, — seizes on that self-luminous faculty & directs a ray of it into our understanding that we receive the high truths, the great illuminations which raise us above our normal humanity. But it is not an isolated illumination with which this son of Viswamitra intends to be satisfied. The position for him is that the human perception & reason, but asleep, sushupta, achetan, on the level of the pure ideal knowledge. He wishes it to awake to the divine knowledge & his whole mental state to be illumined by it.

The divine Inspiration has to awaken to conscious activity this great water now lying still & veiled in our humanity. This great awakening Saraswati now in the action of the Sacrifice effects for Madhuchchhandas—Maho arnah prachetayati. The instrument is ketu, enlightening perception.

With the knowledge that now streams into the mind from the ocean of divine knowledge all the ideas of the understanding in their various & many-branching activity are possessed and illumined. Dhiyo viśvā vi rājati. She illumines variously or in various directions, or, less probably, she entirely illumines, all the activities of the understanding. This invasion & illumination of his whole mental state by the state of divine knowledge, with its spontaneous manifestation of high truths, right thoughts, right feelings, the ritam jyotih, is the culmination of this sacrifice of Madhuchchhandas.

[14/133-5]

It is the divine inspiration, Saraswati, rich [vājinī-vatī] with mental substance & clearness [vājebhīḥ], who will keep the system purified [pāvakā], uphold [dadhe] sovereignly [vaṣṭu] the Yajna, & illumine [vi rājati] all [viśvāḥ] the actions of the understanding [dhiyāḥ], by awakening [cetayati] with the high divine perception, daivyena ketuna, the great [mahaḥ] sea [arṇāḥ] of ideal knowledge above. [14/159]
SUKTA 4

सुरुपक्तनृमृण्य सुदुधामिव गोदुहे ।
जुहुमसि द्विधविन् ॥ 01.004.01 ॥

सुरुपक्तनृमृण्य ऊत्तरे सुदुधामृव्य गोदुहे ।
जुहुमसि द्विधविन् ॥

surūpā-ṛṭnum | útaye | sudughām-iva | go-duhe |
juhūmasi | dyavi-dyavi ॥

5 We call 6day by day 2for our protection 1the Maker [ṛṭnum] of perfect forms [surūpa] 3like [iva] a good milch-cow [sudughām] 4for the milker [duhe] of the Cows of Light [go].
[14/200]

1 The fashioner [ṛṭnum] of perfect forms [surūpa], 3like [iva] a good yielder [sudughām] 4for the milker [duhe] of the Herds [go], 5we call 2for increase 6from day to day. [15/257]

[Notes]

The principle which Indra represents is Mind-Power released from the limits and obscurations of the nervous consciousness. It is this enlightened Intelligence which fashions right or perfect forms of thought or of action not deformed by the nervous impulses, not hampered by the falsehoods of sense [surūpa-ṛṭnum]. The image presented is that of a cow giving abundantly its yield [sudughām] to the milker of the herds [go-duhe]. The word go means in Sanskrit both a cow and a ray of light. Thus, the herds that are milked are the Herds of the Sun, Surya, God of the revelatory and intuitive mind, or else of Dawn, the goddess who manifests the solar glory. The Rishi desires from Indra a daily [dyavi-dyavi] increase [ūtaye] of this light of Truth by his fuller activity pouring rays [go-duhe] in a rich yield [sudughām-iva] upon the receptive mind. [15/262]

In the first word of the first rik he describes Indra as surūpā-ṛṭnu, a fashioner of perfect or beautiful images or forms, or possibly a good fashioner of forms. Indra, god of mental force, is indeed a maker of beautiful forms or perfect images or a good fashioner of forms. Indra is, indeed, the direct builder of all forms; it is Mind that measures, limits & by its stress compels the infinite plastic Idea to objectivise Brahman in fixed mental & material forms.

Indra, maker of images, is not only a perfect, but an abundant workman. He is likened in his work to a good milker in the milking of the cows, sudughām-iva go-duhe. Indra is a good maker of images, skilful and abundant, like a good milker who knows how to produce a free yield from the teats of the herd.

It is in this capacity that Madhuchchhanda calls on the god of his preference, juhūmasi dyavi-dyavi.
Go in the Vedic tongue is not confined to the ordinary sense, cattle, but means frequently ray or light. The rays of Surya, of ideal knowledge, are the cows of the milking; the constant stream of thought-forms are their yield.

We are given, finally, an object for this calling of Indra and this abundance of mental perceptions and thought-images, utaye, and a circumstance of the calling, dyavi dyavi.

utaye, Sayana says, means “for protection”. But I propose throughout the Veda to take Ṽti in another and more fundamental meaning not recognised by the lexicographers, — “growth, expansion, expanded being, greater fullness, richness or substance.” Growth or expansion in richness & substance of the individual being, (the primary object of all Rigveda), is the purpose for which this luminous mental activity & abundant formation is desired by the Rishi, — growth especially of mental force, fertility and clearness.

Again, this process with its resultant growth is desired, dyavi dyavi, from day to day, — say the scholiasts. A daily growth, as we see in the first hymn of the Veda, rayim posham eva dive dive, is the object of the daily sacrifice and the daily invocation. On the other hand dyavi dyavi may equally mean, in sky and sky; dyu shares in both meanings. It may therefore well be that we have here an allusion to the Vedic theory of the five earths and the three or sometimes five heavens, which correspond to the five principles and the three bodies of our complex existence, — the 5 principles, earth, matter or body, prana, midair or nervous vitality, manas, heaven or mentality, mahas or pure idea, and mayas or ananda, the divine state of bliss, & the three bodies, physical, subtle and typal (sthula, sūkshma and kārana).

The forms are those beautiful & myriad images of things in all the three worlds, the three akashas, dyavi dyavi, which appear to the eye of the Yogin when mental force in the Yoga is at its height, the impetuous & joyous activity (revato madah – 1.4.2) of the mingled Ananda and Mahas fills the brain with Ojas and the highest intellectual perceptions, those akin to the supra-rational revelation, become not only possible, but easy, common &multitudinous. [14/101]

Upa नः सवना गिह सोमपाः गोदा।
गोदा इतरेवस मदः॥ 01.004.02 ॥

उप 1 नः—2 सवना—3 आँ गिह—4 सोमपाः—5 गोदा।
गोदा—9 इतरेवस—11 मदः—12 ॥

upa | naḥ | savana | gahi | soma | soma-paḥ | piba |
go-dāḥ | it | revataḥ | madaḥ ॥

1,4,5Come to 2our 3wine-offerings; 8drink 6of the wine, 7O wine-drinker, 11thou art full of riches and 12thy ecstasy 5is a giver [dāḥ] of Light [go]. [14/200]

1,4,5Come 2to us, 3O thou who art a distiller of the nectar, 7thou, the Soma-drinker, 8drink 6of
the impetuously ecstatic Soma wine & 11 be in the rapture 12 of its intoxication 9 our giver [dāh] of illuminating light [go]. [14/99]

“Thou, the Soma-drinker,” cries Madhuchchhandas, “1,4,5 come to 2 our 3 outpourings and 8 drink 6 of the Soma, 10 for verily 9 light-giving is 12 the intoxication of thee 11 in thy impetuosity.” [14/369]

1,4,5 Come to 2 our 3 Soma-offerings. 7 O Soma-drinker, 8 drink 6 of the Soma-wine; 12 the intoxication 11 of thy rapture 9a gives [dāh] 10 indeed 9b the Light [go]. [15/257]

[Notes]

For instance in 1.4.2 it is said of Indra, the maker of perfect forms [sūrūpa-krṭnum] who is as a good milker [sudughām-iva] in the milking of the cows [go-duhe], that his ecstasy [madaḥ] of the Soma-Wine is verily [it] “cow-giving” [go-dāh], godā id revato madaḥ. It is obvious that as the cow-milking in the first verse is a figure, so the cow-giving in the second verse is a figure. And if we know from other passages of the Veda that the Cow is the symbol of Light, we must understand here also that Indra, when full of the Soma-ecstasy, is sure to give us the Light. [15/125]

The activity of the pure illuminated Intelligence is sustained and increased by the conscious expression in us of the delight in divine existence and divine activity typified by the Soma wine. As the Intelligence feeds upon it, its action becomes an intoxicated ecstasy of inspiration by which the rays come pouring abundantly and joyously in. “Light-giving [go-dāh] indeed [it] is the intoxication of thee [madaḥ] in thy rapture [revatadh].” [15/262]

Id lays emphasis on goda as the capacity in which, the purpose for which Indra is to drink. Revato and madaḥ give the conditions under which Indra becomes a giver of illumination, the rushing & impetuous ecstasy produced by the Soma wine. [14/99-100]

savanā is the Soma-offering, but the word often retains something of its basic meaning, — the outpressing or outpouring of the Soma… “We are pressing out for the use of the gods the nectar of joyous vitality within us [nah savanā],” he says in effect, “come therefore to that rite [ā gahi]; thou, the Soma-drinker [soma-pāḥ], take thy part [piba] of the nectar offered to thee [somasya]. Verily [it] light-giving [go-dāh] is the intoxication [madaḥ] of thee impetuous [revatadh].” For when the vital force and joy in us, especially that divine vitality and joy developed by Yoga is placed at the service of Indra’s luminous mental activity, then the mind increases in a sort of ecstatic intoxication of energy, vriddho ajāyathāḥ, and the abundant light of thought pours forth in the impetuous stream of the mind’s swiftness. [14/369]

अथा ते अनयतमांविभ्राम 'सुमतीनां ।
या नौ अति खय आ गहि ॥ 01.004.03 ॥
Then "may we know somewhat of thy most intimate perceptions of the intellect. Pass ye not by — O come!"

Then "may we know somewhat of thy most intimate right-thinking of which the mental energy in us is capable. But" says the Rishi “let not thy revelation of thought be beyond our capacities already developed”; for then there will no longer be the clearness of thought images and the entire inner satisfaction attending fulfilment, but rather a vagueness and straining with a waste of vital force and joy and not its self-renewing contentment. In this idea, for this deep, precise and limited purpose, “come” [ā gahi]. [14/371]
Come 1 over 5 to Indra 3 the vigorous, 4 the unoverthrown, 6 question 7 the illumined [vipâh] in mind [citam] 8 who 9 has given 10 thy 10 friends 12 their desirable boon. [14/200-1] 2

Come 1 over, 6 question 5 Indra 7 of the clear-seeing [vipâh] mind [citam], 4 the vigorous, 4 the unoverthrown, 8 who 9 to thy 10 comrades 11 has brought 12 the highest good. [15/257]

[Notes]

The Rishi, next, turning to a comrade in the collective Yoga, or, perhaps, addressing his own mind, encourages him or it to pass beyond [parâ ihi] the obstruction of the adverse suggestions opposed to him and by questioning [prçcha] the divine Intelligence [indram] progress [ā] to the highest good [varam] which [yah] it has already given to others [sakhi-bhyâh]. For it is that Intelligence which clearly discerns and can solve or remove all still-existing confusion and obscuration. Swift of movement, intense, energetic [vigrâm], it does not by its energy stumble in its paths [astrâtam] like the impulses of the nervous consciousness. Or perhaps it is rather meant that owing to its invincible [astrâtam] energy [vigrâm] it does not succumb to the attacks whether of the Coverers or of the powers that limit. [15/263]

Indra, the impetuous [revatah], the intoxicated [madâh] Soma-drinker [soma-pâh], is also a god of vigorous strength [vigrâm], “uno’erthrown” [astrâtam], capable of bearing without a stagger or a fall the utmost burden of activity demanded of him. Parchi, says the singer; him approach, have recourse or take refuge with him; for he will bear triumphantly all the swift & impetuous activity that is demanded of him and lead you mightily into the peace of self-fulfilment. The Rishi adds, prçcha vipâh-citam; question him, for he has the eye of discerning thought. [14/373-4]

1 And 2a may 4 the Binders 2b say 3 to us, “5.8 Go forth 6 elsewhere 7 also 9 holding 10 in Indra 11 alone - 5.12.2] 12 your work of worship.” [14/201]

1 And 2a may 4 the Restrainers (or Censurers) 2b say 3 to us, “5.8 Nay, forth and strive on 7 even 6 in other fields, 9 reposing 10 on Indra 11 alone - 5.12.2] 12 your activity.” [15/258]

[Notes]

But the conception of this hymn belongs to a stage in our inner progress when the Panis
have been exceeded and even the Vritras or Coverers who seclude from us our full powers and activities and Vala, who holds back the Light, are already overpassed. But there are even then powers that stand in the way of our perfection. They are the powers of limitation, the Confiners or Censurers [nidah], who, without altogether obscuring the rays [Vritra] or damming up the energies [Panis], yet seek by constantly affirming the deficiencies of our self-expression to limit its field and set up the progress realised as an obstacle to the progress to come. Madhuchchhandas calls upon Indra to remove the defect and affirm in its place an increasing illumination. [15/261-2]

With this fuller light opening on to the finalities [antamānāṃ] of mental knowledge [sumatānām], the powers of Limitation [nidah] will be satisfied, and of themselves will withdraw, consenting [bruvantu] to the farther advance and to the new [anyataḥ] luminous activities [arata]. They will say [bruvantu], in effect, “Yes, now you have the right which we were hitherto justified in denying. Not only in the fields won already, but in other and untrod provinces [anyataḥ] pursue then your conquering march [niḥ arata]. Repose [dadhānāḥ] this action [duvah] wholly [it] on the divine Intelligence [indre], not upon your lower capacities. For it is the greater surrender which gives you the greater right.” The word ārata, move or strive, expresses the central idea of the Veda. The root ar indicates always a movement of effort or of struggle or a state of surpassing height or excellence; ārata, with the rest of the phrase, might be translated, “Out and push forward in other fields.” [15/263-4]

1 And 5a may the enemy peoples 5b call us blessed, 6 O Puissant; 8 may we abide 11a in 10 Indra’s 11b peace. [14/201]

1 And 5a may the fighters, doers of the work (or, the Aryan people or the warlike nation), 5b declare us 3 entirely blessed, 6 O achiever; 8 may we abide 11a in 10 Indra’s 11b peace. [15/258]

[Notes]

The arīḥ krṣṭayah are, I think, not the Aryan nations on earth, but the powers that help man in his ascent, his spiritual kindred bound to him as comrades, allies, brothers, yokefellows (sakhāyah, yujah, jāmayaḥ), for his aspiration is their aspiration and by his completeness they are fulfilled. As the Restrainers are satisfied and give way, so they [arīḥ krṣṭayah] too, satisfied, must affirm [voceyuḥ] finally their task accomplished by the fullness
of human bliss [su-bhagān], when the soul shall rest [syāma] in the peace [śarmanī] of Indra [indrasya] that comes with the Light, the peace of a perfected mentality standing as upon heights of consummated consciousness and Beatitude. [15/264]

एमाणुमायां भर ज्ञात्रियं नृमादनं ।
पतयत्मांद्रयत्सखः ॥ ०१.००४.०७ ॥

आ¹ ईंम² आणुम³ आञ्जणे⁴ भर⁵ ज्ञात्रियम⁶ नृमादनम⁷ ।
पतयत् मन्द्रयत्सखः ॥

a īm āśum āśaveḥ bharāḥ yajña-śriyam nr-mādanam
patayat mandayat-sakham

¹,5 Bring ⁴for the swift [Indra] ²this ³swift [Soma] ⁶glory [śriyam] of the sacrifice [yajna] ⁷that intoxicates [mādanam] the Gods [nr]; ⁸may it [Soma] set on his march ⁹him [Indra] who gives rapture [mandayat] to his friends [sakham]. [14/201]

²Intense [Soma] ⁴for the intense [Indra] ¹⁵bring thou ²this ⁶glory [śriyam] of the sacrifice [yajna] ⁷that intoxicates [mādanam] the Man [nr], ⁸carrying forward on the way ⁹Indra who gives joy [mandayat] to his friend [sakham]. [15/258]

[Notes]

Therefore is the divine Ananda poured out to be made swift and intense [āśum] in the system and offered to Indra [āśave] for the support of his intensities. For it is this profound joy manifest in the inner sensations that gives the ecstasy by which the man or the God grows strong [nr-mādanam]. The divine Intelligence will be able to move forward in the journey yet uncompleted [patayat] and will return the gift by fresh powers of the Beatitude descending upon the friend of God [mandayat-sakham]. [15/264]

अस्य पीतवा शतक्रोः पनो वृत्ताणामभवः ।
प्रायो वाजेशु वाजिनः ॥ ०१.००४.०८ ॥

अस्य¹ पीतवा² शतक्रोः ³घनः⁴ वृत्ताणाम⁵ अभवः⁶ ।
प्र⁷ आवः⁸ वाजेशु⁹ वाजिनम्¹⁰ ॥

asya pītvā śatakro iti śata-krato ghanaḥ vṛtrāṇāmabhavaḥ
pra āvaḥ vājēṣu vājinam

²Drinking ¹of this [Soma], ³O thou of the hundred works, ⁴thou becamest ⁵a slayer ⁶of the Coverers and ⁷,⁸thou hast protected ¹⁰the man of plenitude ⁹in his plenty. [14/201]

²When thou hadst drunk ¹of this [Soma], ³O thou of the hundred activities, ⁴thou becamest ⁵a slayer ⁶of the Coverers and ⁷,⁸protectedst ¹⁰the rich mind ⁹in its riches. [15/258]

[Notes]

For it was in this strength [asya pītvā] that the Divine Mind in man [Indra] destroyed
[ghanah] all that opposed, as Coverers or besiegers [vṛtrāṇām], its hundredfold activities of will and of thought [śata-krato]; in this strength [asya pītvā] it protected [āvah] afterwards [pra] the rich [vājīnam] and various possessions [vājeṣu] already won in past battles from the Atris and Dasyus, devourers and plunderers of our gains. [15/264]

1So 5we replenish 2thee 3in the plenitude 4of thy plenitude of the plenty, 5O Indra 6of the hundred works, 7for the winning 8of the Riches. [14/201]

2Thee 1thus 4rich 5in thy riches 5we enrich again, 8O Indra, 8O thou of the hundred activities, 8for the safe enjoyment 7of our havings. [15/259]

[Notes]

Although, continues Madhuchchhandas, that Intelligence is already thus rich and variously stored [vājeṣu vājinam] we seek to increase yet more its force of abundance [vājayāmah], removing the Restrainers as well as the Vritras, so that we may have the full and assured possession [sātaye] of our riches [dhanānām]. [15/264]

1He who 4is a great 3continent 2of riches and 4takes us easily over, 7a friend 6of the offerer of the wine, 8to that 9Indra 10sing. [14/201]

1He who 4in his vastness is 3a continent 7of bliss, — 7the friend 6of the Soma-giver and 7he carries him safely through, — 8to that 9Indra 10raise the chant. [15/259]

[Notes]

For this [yah] Light is, in its entire greatness free from limitation [mahān], a continent [avaniḥ] of felicity [rāyah]; this Power is that which befriends [sakhā] the human soul [sunvataḥ] and carries it safe through the battle, to the end of its march, to the summit of its aspiration [su-pāraḥ]. [15/265]
Come, sit down, sing to Indra, O chant-bearers, friends! 

But approach, but sit down, sing out towards Indra, O friends who bear the burden of the psalm.

[Notes]

Stoma is the psalm, the hymn of praise; it is the expression in the potency of speech of those qualities in the Lord of Mental Force—or whatever other Master of being is praised,—which the sadhaka is either calling to his aid or aspires to bring out in his own being and activity. The expression of a quality in inspired & rhythmic speech tends by the essential nature of mantra to bring forward & establish in habitual action that which was formerly latent or vague in the nature. For this reason the psalm is stoma, that which establishes or confirms, as the prayer is uktha, that which desires or wills and the simple hymn is gayatra, that which brings up and sets in motion or sansa, that which brings out into the field of expression.

Together when the wine has been pressed, to Indra the multitudinous, master of many desirable things.

When the nectar has been distilled, then it is Indra I take for friend, the mightiest of all that is mighty, the lord of all highest things.
supreme”. वार्ष may indeed mean “desirable”, very much in the underlying sense of कर, a boon, but “supreme” rather than “desirable” chimes with ईशान & suits the balance of the phrases.

सचा [sacā] is accepted invariably by the grammarians as an adverb in the sense of “together” formed from Rt सच to adhere, to accompany. If सचच can mean “to consort with, always dwell with as a friend” (1.1.9), सच in the Active may very well mean “I keep with me as a friend or comrade.” In the first verse the Rishi invites his “friends” or “life-companions” to sing the psalm of Indra; the second states the object & purpose of their singing which is to have this mighty & supreme Master of things as a friend, — the peculiar purpose of Madhuchchhanda as the acknowledged head of this group of sadhakas, यरि सकृष्ठ आ वरें; the third justifies the choice of the forceful God by affirming Indra’s faithful friendship and his perfect helpfulness. [14/375]

स धा नो योग आ भुक्तस राये स पुरुषायः
गम्भ्राजेभिः स न: ॥ 01.005.03 ॥

स:। घं। न:। योगे। आ। भुक्त। स:। राये। स:। पुरुषायः।
गमत्। वाजेभिः। आ। स:। न:। ॥

saḥ | gha | naḥ | yoge | ā | bhuvat | saḥ | rāye | saḥ | puram-dhyām |
gamat | vājebhiḥ | ā | saḥ | naḥ ॥

1He 5,6 shall come into being 3in us 4in our joining to our desire. 7He 8for the felicitous treasure, 9he 10in the goddess who holds the city, 13,11shall come 15to us 12with his plenitudes. [14/201]

1,2It was he that 5,6 was ever present 3to us 4in the union (with our desire), 7he ever 9for our felicity, 9he ever 10in the holding of our city; ever 14he 13,11 came to us 12with gifts of substance (in his hands). [14/375-6]

[Notes]

स धा। [saḥ gha] The emphasis is on स: [saḥ] which is, therefore, repeated with each case of application स: [saḥ yoge], स: [saḥ rāye], स [saḥ puram-dhyām]; and ग [gha] serves to bring out the intention of the Rishi to emphasise the word.

He is explaining why it is towards Indra, इन्द्रभि [indram abhi – 1.5.1], that the psalm [stoma – 1.5.1] must be upheld [vāhasaḥ - 1.5.1]; for it is Indra that is there always in the getting of our desire [saḥ yoge], Indra always when felicity is the result of our active consciousness [saḥ rāye], Indra always when our gettings & our felicity are attacked & our city has to be held against the dasyus, the robbers, the foes [saḥ puram-dhyām].
He [saḥ] comes [ā gamat] to us [naḥ] always bringing fresh substance to our mental faculties, increased resources of mental force for our active consciousness [vājebhīḥ].

योग [yoge]. The idea of Yoga in all its Vedic senses is the reaching out of the being in us to unite itself with being expressed in other persons, objects or forces, whether in the form of application of effort, contact of consciousness or acquisition of things desired.

पुरांध्याम [puram-dhyām]. पुर is that which is filled or that which contains & protects, the city, the adhara, this nine-gated city of ours in which we guard our gettings and enjoy our felicity; ध when is holding, supporting. Always attacked by spiritual enemies, Dasyus, Rakshasas, Daityas, Vritras, Panis, it has to be maintained and upheld by the strength of the gods, Indra first, Indra always, Indra foremost.

भूवत [bhuvat], गमत [gamat], —the habitual past, formed direct from the proper stem भू, गम.

[Notes]

संस्के [sam-sthe]. In connection with battle, it may well mean the meeting and locked struggle of two enemies, and वृण्वते [vṛṇvate] will have the sense which we find so often, of checking, obstructing or successfully opposing. When Indra and the enemy stand struggling together in the shock [sam-sthe] of battle [samat-su], they cannot [na] succeed in restraining [vṛṇvate] the progress of his car; it forces always the obstacles & moves forward to its goal. [14/376-7]
somāsah \ dadhi-āśirah

4 Pure 3 the[se] 2 pressed offerings 5 go 1 to the drinker of the draught 6 that he may quaff, 7 nectar-juices of wine 8 mingled with the curd. [14/201]

1 Distilled for purification are 3 these 7 juices of the Soma; 4 pure, 5 they are spent 6 for thy manifestation, 8 able then to bear their own intensity. [14/377]

[Notes]

सुतपावने [suta-pāyne]. पावन् may equally derive from the root पु to purify by modification of the root vowel, as in पावक and पावन before the termination अन. If we accept this account of सुतपावने, we get a deep and fruitful significance thoroughly in harmony with the subtle, suggestive and pregnant style of the hymns of Madhuchchhandas.

The nectar juices are distilled for the primary process of purification of what has been distilled, सुतपावने [suta-pāyne]; when they are purified, सुचयो [śucayaḥ], they then come into use यति वितये [yanti vitaye], because they are then देववीतये [deva-vitaye]. I take it, in the Veda, in its natural sense of manifestation, appearance, bringing out or expansion. This word विति describes the capital process of Vedic Yoga, the manifestation for formation & activity of that which is in us unmanifest, vague or inactive. It is वितये [vitaye] or रेखतित्ये, for manifestation of the gods or of the powers and activities which they represent that the Vedic sacrifice is initiated & conducted internally in subjective meditation & surrender, externally in objective worship & oblation. The Soma-juices purified यति वितये [yanti vitaye] go to manifest, are spent for manifestation,—in this case, as we see in the next verse (वृजो अजाताः), of Indra, the god of the hymn, Master of mental force.

दिध-आशिराः [dadhi-āśirah]. This expression must either consist of two separate words, दिध [dadhi] & आशिराः [āśirah] wrongly combined in the Padapatha or it is a compound epithet—as Sayana takes it—of सोमासः [somāsaḥ].

In the first case, दिध [dadhi] mean curd & आशिराः [āśirah] milk, used in the plural to express several helpings of milk; we shall have then to translate ritualistically, “Here are (Somas) distilled for the Soma drinker & here, purified, go Somas, curd and milks for eating.”

But it is clear from the construction & arrangement of words that दिध-आशिराः [dadhi-āśirah] is an epithet of सोमासः [somāsaḥ]. दिध [dadhi] will then be a verbal adjective formed by reduplication from दि (cf ददि, the adjective ददी etc) upholding, able to uphold and आशिराः [āśirah] a noun expressing devouring heat, force or intensity akin to the other Vedic word आशु more than once used adjectivally in this sense by Madhuchchhandas. We get therefore the sense “able, being purified, to sustain the action of their own intensity”, — not, therefore, rapidly wasted so as to be unable to supply the basis of delight & force necessary for Indra’s action. [14/377-9]
O Indra, 6well-powered to the work, 6born 2,3to the wine-drinking 6wast 1thou and 4at once 5increased 8to be the greatest of all. [14/201]

1Thou 3for the drinking 2of the Soma-juice 4straightway 6didst appear 5increased, 7O Indra, 8for supremacy, 9O great in strength. [14/379]

[Notes]

The Rishi has devoted his first four verses to the reasons he has to give for the preference of Indra and the hymning of Indra. He then proceeds to the offering of the Soma, the wine of immortality, ananda materialised in the delight-filled vitality; it is first expressed in the terms of joy & vitality; it is next purified; purified it is spent in the putting out of mental force for the manifestation of divine Mind, Indra; Indra manifests at once, सहो अजायथा: [sadyaḥ ajāyathāḥ], but he manifests [तत्त्वो] [वṛddhaḥ] increased; a greater mental force appears than has been experienced in the past stages of the Yoga or the life. Indra appears thus increased सृजनत्वं [sutasya pitaye] & ज्ञेष्ठया [jyaiṣṭhyāya], primarily for the drinking [पितये] of the joy & vitality that has been distilled [सुतस्या], secondarily, through & as a result of the taking up of that joy & vitality in the active mental consciousness for supremacy, that is to say, for full manifestation of his force in that fullness in which he is always the leader of the divine war, king & greatest (क्षेत्र) of the battling gods [jyaiṣṭhyāya]. Therefore is the appellation [सुक्रो] [sukrato] placed at the end in order to explain ज्ञेष्ठया [jyaiṣṭhyāya]. The Lord of Mental Force is a very mighty god; therefore, when he appears in his fullness, it is always his force that takes the lead in our activity. [14/379-80]
Word; \(^8\) may they be \(^9\) peace \(^9\) to thee \(^11\) in thy forward-acting awareness. [14/380]

[Notes]

आशवः \(\text{āśavah}\). आशवः like आशिः means devouring, fiery, intense, impetuous, swift—cf the senses of आशि like fire, the sun, a demon. The joy & vitality are to pervade the mental force and, because this is to be done in the force of the word, the mantras, गिरवः, therefore Indra is addressed as गिरवः—the word, besides, preparing after the fashion of Vedic interlinking the transition of the thought to the subject of the next verse.

प्रजन्ते \([\text{pra-cetase}]\). The use of the dative indicates clearly that प्रजन्तयः is meant to express the condition in which the peace is desired. The most serious obstacle of the sadhaka is the difficulty of combining action with a basis of calm; when intense force enters the system & is put out in activity, it brings eagerness, disturbance, trouble, an excitement of activity & exhaustion of relapse. There is असम, absence of सम [\(\text{sam}\)]. It is easy to avoid this when there is quietude & the ananda is merely enjoyed, not utilised. But Indra, as mental force, has to be prachetas, consciously active, putting his consciousness forward in thought & action, प्रजन्तयः, he has to absorb the Soma-wine & lose nothing of its fire, yet preserve the peace of the liberated soul. The Soma juices have to bring added peace with them to the active mind as well as an added force. [14/380-1]

\[\text{tvām} \ \text{stomah} \ \text{avivṛdhan} \ \text{tvām} \ \text{ukthā} \ \text{śatakraito} \ \text{śatakraṭ} \ \text{tvām} \ \text{vardhantu} \ \text{naḥ} \ \text{girah} \]

\[\text{tvām} \ \text{stomah} \ \text{avivṛdhan} \ \text{tvām} \ \text{ukthā} \ \text{śatakraito} \ \text{śatakraṭ} \ \text{tvām} \ \text{vardhantu} \ \text{naḥ} \ \text{girah} \]

\[\text{tvām} \ \text{stomah} \ \text{avivṛdhan} \ \text{tvām} \ \text{ukthā} \ \text{śatakraito} \ \text{śatakraṭ} \ \text{tvām} \ \text{vardhantu} \ \text{naḥ} \ \text{girah} \]

Chant and \(^5\) utterance \(^5\) ever increased \(^1\) thee, \(^6\) O lord of a hundred active powers; then \(^7\) thee \(^8\) let \(^9\) our \(^10\) words \(^8\) increase. [14/202]

Thee \(^2\) the hymns of praise \(^3\) have increased, \(^4\) thee, \(^5\) the hymns of prayer, \(^6\) O Indra of the hundred mights; \(^7\) thee \(^8\) may \(^9\) our \(^10\) Words \(^8\) increase. [14/381]

[Notes]

अविव्रद्धन \([\text{avivṛdhan}]\) the habitual past. In the past and as a rule, praise of Indra & prayer to Indra have increased & increase the mental force; let the words also of this mantra now increase it.

गिरः \([\text{girah}]\) takes up the गिरवः \([\text{girvanaḥ}]\) of the last line. It is the mantra that has to make the Soma effective in increasing Indra. The thought, therefore, takes up the प्र \(\text{gāyata} \ [\text{pra}]\) of the first rik and applies it to the office which is asked of Indra, for which he has
been given the Soma wine, the final purpose of the invocatory chant & the utility of this divine increase in the fiery strength of the Soma offering. [14/381]

\[\text{अक्षितौतिः: सनेतिम् वाजमिदः: सहस्रिणं।।}

\[\text{यस्मिनविधानि पौंस्या II 01.005.09 II}

\[\text{अक्षितौतिः: I। सनेतिः। इमम्। वाजम्।। इन्द्र:। सहस्रिणम्।।}

\[\text{यस्मिन्। विधानिः। पौंस्या।।}

akṣita-ūtih | sanet | imam | vājam | indraḥ | sahasrīnam |
yasmin | viśvāni | paumṣyā |

5Indra has 1 unwasting prosperities and 2 shall get me 3 this 4 thousandfold 5 plenty 6 in which are 8 all 9 masculine strengths. [14/202]

1Unimpaired in his expansion 2 may 5 Indra 28 safeguard 3 this 6 myriad 4 wealth (of mind) 7 on which 8 all 9 our strengths are established. [14/381]

[Notes]

\[\text{अक्षितौतिः: [akṣita-ūtih]. उती: [ūtih] is expansion. Indra is supposed to have increased mental force in accordance with past experience (कुञ्जो अजाययतः, अविकृत्य) [vṛddhaḥ] ajāyathāḥ - 1.5.6, avivṛdhan – 1.5.8] and in answer to the prayer त्वां कर्प्तूऽ सो मिरः [tvām vardhantu nāḥ girah - 1.5.8]; the Rishi prays that that increased mental force may remain unimpaired अक्षित [akṣita], and that the Lord of the Force, thus preserved in the expansion of his power, may safeguard, preserve or keep safe (सनेत्) [sanet] this substance of mind, this rich mind-stuff full of the force of Indra सहस्रिणं [sahasrīnam] in which [yasmin] all [viśvāni] human strengths [paumṣyā] repose for their effectiveness and stability.

\[\text{सनेत् [sanet]. सन् is the basis of the Latin sanus, sound, sane, in health which rests on the fundamental sense “well-preserved, safe from harm”, & of the Sanscrit सन्, सन, सनाः, सनातन: perpetual, eternal, & सन्त, सन: are its derivatives in this fundamental significance. We shall find that this interpretation will illuminate the sense of every passage in which the words occur, need never be varied and never lead to either straining of sense or awkwardness of construction.}

\[\text{सहस्रं means “a thousand”; if that be its only significance, सहस्रिणं [sahasrīnam] must mean, myriad, thousandfold, infinitely numerous or varied. I am convinced, however, that सहस्र meant originally as an adjective plentiful or forceful, or as a noun, plenty or force; सहस्रिणं [sahasrīnam] would then mean “abundantly plentiful” or “rich in force”. In any case, it describes well the myriad-shaped wealth of mind-stuff & mind-force which is the basis of all our masculine activities or practical masteries, यस्मिन् विधानि पौंस्या [yasmin viśvāni paumṣyā]. [14/381-3]}

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O Indra 8 who hast joy of speech, 5a let 1 not 3 those who are mortal 4,5b harm 2 our 6 bodies.

5a Let 1 not 3 mortal men (or, let not the slayers) 4,5b do hurt to us, 7 O Indra 8 who delightest in the mantra; 9 be the lord 7 of our 6 bodies & 10 give us to ward off 11 the stroke. [14/383]

[Notes]

मताः [martāḥ] The Rishi has already prayed for protection of his spiritual gains against spiritual enemies; he now prays for the safety from human blows of the physical body. मता: undoubtedly means mortal in the Veda, but it is possible that it bears also the sense of slayer, smiter, deadly one like मत् in the Latin Mars, like the transitive sense in mortal, which means either subject to death or deadly.

In any case I cannot follow Sayana in taking तनुनाम [tanūnām] as subject to अभि [abhi]. I take it subject to ईशानो [īśānaḥ] which is otherwise otiose & pointless in the sentence. But, in any case, whether we associate तनुनाम with अभि or मता: or ईशानो, ईशानो must refer back to तनुनाम.

The significant use of गिरवणा: [girvaṇaḥ] indicates that the safety from mortal strokes is also claimed as a result of the Vedic mantra.

“Let not those who would slay, do harm against us (अभि in our direction); do thou, Indra, lord of mental force, in the strength of the mantra, govern our bodies and when the blow comes in our direction ward it off or enable us to ward it off (यवया, causal).”

The reference seems to me to be to that power of the mental force in which the Indian Yogin has always believed, the power which, substituting a divine mental action for the passive, helpless & vulnerable action of the body, protects the individual and turns away all attempts physical or otherwise to do him hurt. If I am right in my interpretation, we see the source of the Tantric idea of the stoma or stotra acting as a kavacha or mental armour around the body which keeps off the attacks of suffering, calamity, disease, wounds or death.

We may note that if मता: be slayers, तनुनाम may be governed by मता:, “Let not the slayers of the body do hurt towards us, O Indra who delightest in the mantra; govern them (our bodies with thy mental force) & give us to ward off the stroke.”

[14/383-4]
SUKTA 6

yuñjanti | bradhnam | aruṣam | carantam | pari | tasthuṣāḥ | rocante | rocanā | divi

The great 3 bright horse 1 they yoke and 4 stand 5 around him 6 when he moves; 7 the luminous regions 8 are alight 9 in heaven. [14/202]

His 3 two desirable 4 shining steeds 1 they yoke and 5 stand on two sides 6 in the car, 7 red, 8 violent, 9 bearers (vāhasā) of the god (nṛ). [14/202]

Nṛ is applied to the male gods, active divine souls or powers, puruṣās [15/81]

ketum | kṛṇan | aketa | peśā | maryā | apeśase
sam | uṣat-bhīḥ | aja-yathā

Thy fighters 2 create 1 the vision of thought 3 for the visionless and 4 form 6 for the formless and 7 with them 8 in their dawning brightness 9 thou [Indra] wast born. [14/202]

ketuḥ means perception, a perceptive vision in the mental consciousness, a faculty of knowledge. [15/134]
That discovers the secret heart in things. [15/432 fn 6]

3 Breakers even of what is strong, bringers even of what is in the secret cave, O Indra, thou by them [by the breakers and the bringers – the Maruts] discoverest the trace of the shining ones. [14/202]

4 The subconseient heart in things. [15/432 fn 6]

And they are like men that strive after the godhead and words that turn to the thought that discovers [vidat] treasures [vasum] and dawn to light in the wake of the great One whom we hear. [14/202]

1 seekers of the godhead, (4.11.5); builders of the godhead, (6.1.2)
8 sound high (laud) (5.5.4)

you are all-seeing (1.66.1); you have the (perfect) vision (4.1.6); you come into sight (4.52.5)

The fighter mightily sings the word of light [accompanied] by the faultless troops [Maruts] that lighten on him, the desirable bands of Indra. [14/202]

luminous (3.27.1); that make to shine about him (4.4.6); whose light is all around (KS 4/104)

sacrificer (4.3.7; 4.3.14; 8.75.14)

Thence come, O pervading divinity [Indra], from heaven, where thou art in the luminous world. Our words in him completely shine. [14/202]

Hence we desire our getting, or in the earth-region of heaven, Indra desire, or in the great mid-world. [14/202]
SUZKA 7

इद्र इन्द्रयोऽ सचा समि:ः आ वचोयुजा।
इंद्रो वची हिरण्यम्। || ०.०७.०२ ||

इन्द्रः । इतः । हयोः । सचा० । समु:मिः । आ० । वच०:उयुजा ।
इन्द्रः । वची० । हिरण्यम्: । ||

िद्राहृ लित० । हयोहृ । सचा० । सम-मिश्लाहृ । रा् । वाचा-युजा ।
िद्राहृ । वाजी० । हिरण्यायी।

1. इंद्रे ्संधि: आ सूचवेकोहयतिवि।

िुगो भविष्यमिःशूर्य || ०.०७.०३ ||

इन्द्रः । दैर्ध्यः । चक्षसेः । आ० । सूचव० । रोहयत् । दिवि ।
िुगो ० । गोभी० । अधिम्० । ऐश्वर्० । ||

िद्राहृ । दिर्गहृ। ्कासे । रा् । सुरयम् । रोहयत् । दिवि।
िु गोभी० । अद्रिम् । आरयत् ।

1. इंद्रे ्संधि: आ सूचवेकोहयतिवि।

िुगो भविष्यमिःशूर्य || ०.०७.०३ ||

इन्द्रः । दैर्ध्यः । चक्षसेः । आ० । सूचव० । रोहयत् । दिवि ।
िुगो ० । गोभी० । अधिम्० । ऐश्वर्० । ||

िद्राहृ । दिर्गहृ। ्कासे । रा् । सुरयम् । रोहयत् । दिवि।
िु गोभी० । अद्रिम् । आरयत् ।

1. इंद्रे ्संधि: आ सूचवेकोहयतिवि।

िुगो भविष्यमिःशूर्य || ०.०७.०३ ||

इन्द्रः । दैर्ध्यः । चक्षसेः । आ० । सूचव० । रोहयत् । दिवि ।
िुगो ० । गोभी० । अधिम्० । ऐश्वर्० । ||

िद्राहृ । दिर्गहृ। ्कासे । रा् । सुरयम् । रोहयत् । दिवि।
िु गोभी० । अद्रिम् । आरयत् ।

1. इंद्रे ्संधि: आ सूचवेकोहयतिवि।

िुगो भविष्यमिःशूर्य || ०.०७.०३ ||

इन्द्रः । दैर्ध्यः । चक्षसेः । आ० । सूचव० । रोहयत् । दिवि ।
िुगो ० । गोभी० । अधिम्० । ऐश्वर्० । ||

िद्राहृ । दिर्गहृ। ्कासे । रा् । सुरयम् । रोहयत् । दिवि।
िु गोभी० । अद्रिम् । आरयत् ।

1. इंद्रे ्संधि: आ सूचवेकोहयतिवि.
The far vision [dīrghāyā caṅsase] is the unlimited knowledge acquired in *Mahas*, in the wide supra-rational movement of our consciousness as opposed to the contracted rational or infrarational vision which works only on details or from and by details, the *alpa*; for that Mind [indrah] has to ascend [ā rohayat] to the Sun [sūryam] in Heaven [divi], the principle of Mahas on the higher levels of mind itself, not on the supra-rational level, not *swe dame*.

Because it is not *swe dame*, the full illumination is not possible, we cannot become practically omniscient; all Indra can do is to send down [vi airayat] the sun, not in itself, but in its rays [gobhiḥ] to various parts of the mountain of being [adrim], all over it, it is true, but still revealing only the higher truth in its parts, not in its full sum of knowledge.

[14/107-8]

1 O Indra, increase our weal in the plenitudes and the things of thousandfold wealth by thy bold strong fostering, since thou art strong and bold. [14/203]

7 fierce fighter (6.16.39); puissant (1.127.11); energetic (1.171.5)

9 expandings (1.46.15; 5.9.6); protectings (3.1.19); safeguardings (2.8.6; 6.10.3)

[Notes]

He [Madhuchchhandas] is describing the first dawn and development of the higher knowledge in the mind, still liable to attack and obstruction, (yujam vṛitreshu vaiṛinam), still uncertain in quantity (Indram vayam mahadhane indram arbhe havamahe). [14/108]
In flow after flow (3.1.16)

कार्यावादनपर्यं वृद्धिः
अस्मिभमप्रतिस्तुक्तः || 01.007.06 ||

सः 1 || नः 2 || वृषं 3 || अमुष्म् 4 || कर्मम् 5 || सत्राःदावन् 6 || अप् 7 || वृद्धि 8 ||
अस्मिभमपूः 9 || अप्रतिस्तुक्तः 10 ||

saḥ 1 || naḥ 2 || vṛṣan 3 || amum 4 || satrā-dāvan 5 || apa 6 || vṛdhi 7 ||
asmabhyaṁ 8 || apratī-skutah 9 ||

6Constant giver, 3Strong One, ['such thou - 5.9.1] 7,8uncover 4the [this] 5moving lid, 9,8come
10unshielded 9to us. [14/203]

O one whom no darkness can cover (3.2.14), unveiled (1.7.7)

तुञ्जेतुञ्जे य उत्तरे स्तोमा इद्रास्त्व विज्ञानः ||
न विकेत्ये अर्थ सुपुष्पवः || 01.007.07 ||

तुञ्जेतुञ्जे 1 || ये 2 || उत्तरे 3 || स्तोमा 4 || इद्रास्त्व 5 || विज्ञान 6 ||
न 7 || विकेत्या 8 || अर्थूः 9 || सुपुष्पवः 10 ||

tuñje-tuñje 1 || ye 2 || ut-tare 3 || stomāḥ 4 || indrasya 5 || vajrināḥ 6 ||
na 7 || vindhe 8 || asya 9 || su-stutim 10 ||

In march after march 3arises 6to the thunderer 5Indra 3b_an ever higher 4hymn; 7,8but I avail
not to compose 9his 10perfect praise. [14/203]

In flow after flow (3.1.16)

वृषा यूज्वेषं वंसगः कुर्मीरित्याव्यज्ञासः ||
ईशानो अप्रतिस्तुक्तः || 01.007.08 ||

वृषा 1 || यूज्वेषं 2 || वंसगः 3 || कुर्मी 4 || इयार्यि 5 || ओर्जसा 6 ||
ईशानः 7 || अप्रतिस्तुक्तः 8 ||

vṛṣā 1 || yūthā-iva 2 || vamsagaḥ 3 || krṣṭiḥ 4 || iyarti 5 || ojasā 6 ||
iśānaḥ 7 || apratī-skutah 8 ||

2As [iva] 3a stately 5bull 5comes 5b_to the herds [yūthā], 5he [Indra] comes 8unveiled 4to the
labouring peoples, 7lord of us 6in his might. [14/203]

1bull, male is constantly applied to Indra and Agni, as to other gods, often with a direct reference to the
rays or energies or human beings as the herd [yūthā-iva] they lead. [16/734]

3who strides in a captivating manner (KS 4/115)

य एकाक्षरणां वसुनामिरित्यासः ||
इपः पंच स्तितीनां || 01.007.09 ||

यः 1 || एकः 2 || कर्मीरित्यासः 3 || वसुनामम् 4 || इयार्यि 5 ||
इपः 6 || पंचः 7 || स्तितीनाम् 8 ||
yaḥ | ekaḥ | cāṛṣaṇīnām | vasūnām | irajyati  
indraḥ | pāṇca | kṣitīnām  

6Indra, 2one, 5rules over 3seeing men and 4the Gods, 5rules 7the five 8habitations and their peoples. [14/203]

[Notes]

7 pāṇca 8kṣitīnām - five worlds of creatures where works are done [15/118].

The aspiring material creature becomes the straining vital man; he in turn transmutes himself into the subtle mental and psychical being; this subtle thinker grows into the wide, multiple and cosmic man open on all sides of him to all the multitudinous inflows of the Truth; the cosmic soul rising in attainment strives as the spiritual man for a higher peace, joy and harmony. These are the five Aryan types, each of them a great people occupying its own province or state of the total human nature. [15/376]

The (five) worlds in which, Matter, Life-Energy, Mind, Truth and Beatitude are the essential energies, are called respectively Bhur, Bhuvar, Swar, Mahas and Jana or Mayas. [15/284 fn 8]

1Indra 6for men 5we call to be 3all 4around 2you; 7ours 8may he be and 9absolute. [14/203]
SUKTA 8

एन्द्र सानसिर रक्ष सजिल्वान सदासहं
वर्षिष्युतवे भर || 01.008.01 ||

आः || हन्तः || सानसिम् || रयिम् || सजिल्वानम् || सदासहम् ||
वर्षिष्यम् || ऊलये || भरः ||

à || इंद्र || सानसिम || रयिम || सजिल्वान ||
वर्षिष्यम || ऊलये || भरः ||

assisted by the power of the war horse (2.2.10)
with destruction of confining limit (3.12.4);
Rayi conquering (4.15.6)

\[\text{force of the lightning and} \quad \text{forceful [saham]} \]
\[\text{fullest of lordship, …} || 14/203\]

3 conquering (4.15.6)
4 Rayi which may mean physically wealth or prosperity, and psychologically a felicity or enjoyment which consists in the abundance of certain forms of spiritual wealth. [15/139]
5 the companion in victory (3.12.4);
7 supreme (3.26.8); abundant (3.13.17)

नि येन मुष्टिहत्या नि वृत्त रुणाधामहे
त्योतासो न्यार्वता || 01.008.02 ||

नि || येनं || मुष्टिहत्या || नि || वृत्ताः || रुणाधामहे ||
त्यावृहां || नि || अर्वता ||

\[\text{ni || yena || muṣṭi-hatyā || ni || vṛtta || ranadhāmahai ||}
\[\text{tvā-ūtāsāḥ || ni || arvata ||}

… 2 by which 1 we shall hold back 5 all obstructing things 3 with destruction of confining limit,
7 strengthened (or protected) [ūtāsāḥ] by thee [tvā] 9 as thou warrest. || 14/203\]

3 with destruction [hatyā] of confining limit [muṣṭi]; with fist-blows (lit.)
9 by the power of the war horse (2.2.10); with the war-horse (8.40.2), [as thou fightest on horse-back]

इंद्र त्योतास आ वर्य क्वः पाना ददीमहि
जयेम से युधि स्पृहः || 01.008.03 ||

इंद्रः || त्यावृहाः || आः || वयम् || वज्रम् || पाना || ददीमहि ||
जयेम || सम् || युधि || स्पृहः ||

\[\text{indra || tvā-ūtāsāḥ || ā || vayam || vajram || ghanā || dadimahi ||}
\[\text{jayema || sam || yudhi || śrīdhaḥ ||}

1 O Indra, 2 by thee protected (or in that strength) 4 we 3,7 may make to blaze up 6 thickly 5 the force of the lightning and 8 conquer utterly 10 in the battle 11 our enemies. || 14/203\]

2 fostered [ūtāsāḥ] by thee [tvā] (5.65.5); 11 confronters (6.5.6; 6.6.6)
We 3by thy armed 3heroes, 7we, 4O Indra, 5by thee 6yoked to us in the fight 8may put forth might 9in the battle. [14/203]

3 with thee 6as an ally (8.102.3; 7.1.13); 8may overcome 9those who battle against us (8.40.7)

Vast is 4and 3very high, 7may 6his vastness 7dwell 8with the lord of the lightnings and 12brilliant might 10like 9the heaven 11in its wide-extending. [14/204]

one highest beyond (6.9.2; 6.9.3); supreme (5.3.5)

Those 1he beareth up 3who 4enjoy 5in their strength 7with safety 6of that which they have created 5or 3who 8are illumined and 10full of understanding. [14/204]
For 1he is 2a gulf 3that drinks in the Soma utterly 4even as [iva] the sea [samudraḥ] 5drinks in 6the wide waters 7that have descended from the mountaintops. [14/204]

2belly (KS 4/123), cavity of abdomen (MW); 5grows fat; is fattened (3.1.7)
7āpah - the waters are the outpouring of the luminous movement and impulse of the divine or supramental existence. [15/439 fi 3]
9hollow of the mouth (MW)

<table>
<thead>
<tr>
<th>Eva</th>
<th>hi</th>
<th>asya</th>
<th>sūnṛtā</th>
<th>vi-rapṣī</th>
<th>go-matī</th>
<th>mahī</th>
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<tbody>
<tr>
<td>pakvā</td>
<td>sākhā</td>
<td>na</td>
<td>dāsūse</td>
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</table>

1.2So 2in him is 6the luminous 7Vastness 4rich in its truth and 5vigorous [vira] in its works [apṣī] 10like 8a ripe 9branch 11to the giver. [14/204]

2For 1thus 7Mahi 4the perfect in truth, 5manifesting herself [vīḥ] in action [apṣī], 6full of illumination, 10becomes as 8a ripe 9branch 11to the giver. [14/103]

1.2Thus 7Mahi 3for Indra 6full of the rays, 5overflowing in her abundance, 4in her nature a happy truth, becomes 10as if 8a ripe 9branch 11for the giver of the sacrifice. [15/95]

[Notes]

Mahi is full of the rays of this Surya [go-matī]; she carries in her this illumination. Moreover she is sūnṛtā, she is the word of a blissful Truth, even as it has been said of Saraswati that she is the impeller of happy truths, codayīrī sūnṛtānām. Finally, she is virapṣī, large or breaking out into abundance, a word which recalls to us that the Truth is also a Largeness, ṛtam bhṛhat. And, in another hymn, (I.22.10), she is described as varāṭī dhīṣanā, a widely covering or embracing Thought-power. Mahi, then, is the luminous vastness of the Truth, she represents the Largeness, bhṛhat, of the superconscient in us containing in itself the Truth, ṛtam. She is, therefore, for the sacrificer, like [na] a branch [sākhā] covered with ripe fruit [pakvā]. [15/96]

She is perfect in truth [sūnṛtā], full of illumination [go-matī]; error and ignorance disappear; she manifests herself virapṣī in a wide & various activity; our activities are enlarged, our desires are fulfilled.

The connection with the preceding stanzas becomes clear. The Vritras, the great obstructors & upholders of limitation, are slain [vṛṭrā ruṇadḥāmahai – 1.8.2] by the help of Indra [tvā-ūtāsaḥ - 1.8.2], by the result of the yajnartham karma, by alliance with the armed gods in mighty internal battle [vayam śūrebiḥ aṣṭr-bhiḥ indra tvayā yujā vayam – 1.8.4]; Indra, the god within our mental force, manifests himself as supreme [mahān] and full of
the nature of ideal truth [parah] from which his greatness weaponed with the vajra, vidyut or electric principle, derives (mahitwam astu vajrine) [1.8.5]. The mind, instinct with amrita [soma-pâtamaḥ], is then full of equality, samata; it drinks in the flood of activity of all kinds as the sea takes in the rivers [samudraḥ-iva pinvate] [1.8.7].

For the condition then results in which the ideal consciousness Mahi is like a ripe branch to the giver, when all powers & expansions of being at once (without obstacle as the Vritras are slain) become active in consciousness [virapshi] as masterful and effective knowledge or awareness (chit).

[14/103]

एवा हि ते विभूतय ऊतय इंद्र मावते ।
सद्यख्तसति दामुषेण ॥ 01.008.09 ॥

एवः हि ते । विभूतसः । ऊतः । इंद्रः । मावते ।
सद्यः । चित्तः । सत्तः । दामुषेणः ॥

eva hi te vi-bhūtyaḥ utayaḥ indraḥ mā-vate
sadyaḥ cittā sati dāsuṣe

1.2 So 3 in thee, 6 O Indra, 4 all wide pervadings and 5 increasings 10 become 8 at once 9 full of perception 7 to him who can hold them, 11 to him who gives. [14/204]

एवा हर्ष काम्या स्तोम उक्थे च शंस्या ।
इंद्राय सोमपीतये ॥ 01.008.10 ॥

एवः हि । अस्यः । काम्यः । स्तोमः । उक्थमः । च । शंस्यः ।
इंद्रायः । सोमपीतये ॥

eva hi asya kāmya stōmaḥ uktham ca śaṃsyā
derāya soma-pītayē

1.2 So is 5 the confirming 3 of him 7 and 6 the expressing 4 desirable and 8 to be brought forth by speech, — 9 for Indra 10 to drink the Soma-wine. [14/204]

[Notes]

Stoma is the psalm, the hymn of praise that which establishes or confirms, as the prayer is uktha, that which desires or wills and the simple hymn is gāyatra, that which brings up and sets in motion or sansa, that which brings out into the field of expression. [14/374]
SUOAA 9

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50
When thou comest not to them, 2O Indra, 3thy 4voices 5laugh 7up 9to 6thee, 9seeking unfulfilled satisfaction 10to their lover and 11lord. [14/204]

Indra is, we have supposed, the Power of luminous Mind, master of the world of Light and its lightnings; 4the words or the thoughts are constantly imaged as cows or women, 2Indra as 10the Bull or 11husband, and 4the words desire him and are even spoken of as 8casting themselves 7upwards 5to seek him. [15/191]

2Excite 1entirely, 6O Indra, 3that manifold 7highest 5ecstasy 4below, — 9that 8is 10of thee [2alone - 5.12.2] 11which is universal being and 12supreme. [14/204]

Us too 5in that, 5O Indra, 5wholly 4excite 6to bliss; 7a,9a make us full [vataḥ] 7b of strong ecstasy [rabhas] and 9b victorious strength [yaśas], 6O thou brilliant [dyumna] in steadfast force [tuvi]. [14/204]
that which is the source of all being here on this earth

the universal truth proceeding direct and undeformed out of the Infinite. The consciousness that corresponds to it is also infinite.

But, psychologically, the idea of hearing leads up in Sanskrit to another sense which we find in

in a small degree by these deficiencies.

O Indra, life of all [viśva], order for us an inspired knowledge full of illumination & substance, wide & great and unimpaired.

śravas - means literally hearing and from this primary significance is derived its secondary sense, “fame”.

But, psychologically, the idea of hearing leads up in Sanskrit to another sense which we find in śravana, śruti, śruta, — revealed knowledge, the knowledge which comes by inspiration.

the universal truth proceeding direct and undeformed out of the Infinite. The consciousness that corresponds to it is also infinite, brhat, large as opposed to the consciousness of the sense-mind which is founded upon limitation.

that which is the source of all being here on this earth

[Notes]

I take srut to mean inspired knowledge in the act of reception, śravas the thing acquired by the reception, inspired knowledge. Gomad immediately assumes its usual meaning “illuminated, full of illumination”. Vaja means substance in being, substance, plenty, strength, solidity, steadfastness. Here it obviously means “full of substance”, just as “gomad” full of luminousness, — not in the sense arthavat, but with another & psychological connotation. When Mahas, the supra-rational principle, begins with some clearness to work in Yoga, not on its own level, not sve dame, but in the mind, it works at first through the principle of Sruti — not Smriti or Drishti, but this Sruti is feeble & limited in its range, it is not prithu; broken & scattered in its working even when the range is wide, not unlimited in continuity, not brihat; not pouring in a flood of light, not gomat, but coming as a flash in the darkness, often with a pale glimmer like the first feebleness of dawn; not supported by a strong steady force & foundation of being, Sat, in manifestation, not vajavad, but working without foundation, in a void, like secondhand glimpses of Sat in nothingness, in vacuum, in Āsat; and, therefore, easily impaired, easily lost hold of, easily stolen by the Panis or the Vitrās. All these defects Madhuchchhanda has noticed in his own experience;

his prayer is for an inspired knowledge which shall be full & free & perfect, not marred even in a small degree by these deficiencies.
In every pouring of the nectar, for capacity, of the large and increaser of the large, for Indra proceeds. [14/205]

[Alt.] In every pouring of the nectar within (1.72.1) home (7.4.8), of the large and increaser of the large, for Indra the warrior (8.72.16) creates (or chants) by the illuminating word (5.16.1) the Strength (3.7.6).
SUUKTA 10

गायति त्वा गायत्रिणोऽर्थ्यत्कर्मकर्किणः || 01.010.01 ||

गायति 1 || त्वा 1 || गायत्रिणं 3 || अर्थ्यति 4 || अर्थ्यत्वं 5 || अर्थ्यतिकर्किणं 6 ||

ब्रह्माण्डः 7 || त्वा 6 || शत्रुकर्किणोऽर्थ्यति 7 || उत्तरे 10 || ब्रह्माण्डः 11 || चेति 12 ||

gāyanti tvā gāyatriṇaḥ arcanti arkaṁ arkaṇaḥ
brahmāṇaḥ tvā śatakṛato iti śatakṛato ut vaṁśam-iva yemire

1Sing of the Rik (1.7.1); song of the priests of the Word (2.12.2); song of light (1.7.1); song of illumination (5.5.4); light of the Word (10.67.5)

2When one climbeth from plateau to plateau, a rich activity expresses itself, then Indra bringeth the substance of thought into consciousness, he moves a lover (master) with his mate (or vibrates with the force and mastery of his action). [14/205]

3As one ascends from peak to peak, there is made clear the much that has still to be done [The Human Cycle; CWSA 25/268]. Then Indra gives us knowledge of the goal, a bull with the herd (of his rays) moves (towards the goal) [14/385].

13-joining, mate, that to which one is yoked; also force, strength. [14/205 fn 1]

युक्तव्रि हि केशिना हरी वृणणा कक्षप्राण || 01.010.03 ||

युक्तव्रि हि 1 || केशिना 1 || हरी 4 || वृणणा 4 || कक्षप्राण 4 ||

अथ 7 || न: 8 || इन्द्र 10 || सौमाप्रः 11 || उपात्मुर्मतिः 12 ||

yukṣva hi keśinaḥ hari vṛṣṇana kṣatprāṇ

athā na indra soma-pāḥ girām upa-ṣrutim cara
1 Yoke thou thy 3 maned 4 steeds, 5 covering with mastery 6 fill [prā] the containing soul [kāṣya], 7 then, 9 O Indra, 10 drinker [pāh] of the nectar [soma], 12,13 respond [upa cara] with the Sruti [śrutim] 8 to our 11 words. [14/205]

1 Yoke 4 thy two maned 4 bright horses, 5 strong (males) 6 which fill their girths, 7 then, 9 O Indra 10 Soma-drinker. 12,13 act the hearkening towards our words, come, give voice in answer 11 to our hymns of praise, utter the word, cry aloud. [14/385]

4 the two shining horses of Indra; the two vision-powers of the supramental Truth-Consciousness; right-hand and left-hand, probably. As horses symbolising power of knowledge they yoke themselves to the chariots of Indra, the liberated pure mind. (15/467 fn 5)

12 Sruti in Sanscrit is a technical term, originally, for the means by which Vedic knowledge is acquired, inspiration in the suprarational mind. (14/105)

11-13 act [upa cara] the hearkening [śrutim] towards our words [girām], come [upa cara], give voice in answer [śrutim]

एहि स्तोतरं अभि स्वाराधि गृणीहि रुव ।
ब्रह्म च नो कौमो सचं द्रयं च वर्धय ॥ 01.010.04 ॥

आ । एहि । स्तोतरां । अभि । स्वर । अभि । गृणीहि । आ । रुव ।
ब्रह्म । च । न । वसें । इति । सचा । इत्र । यथा । वध । च । वर्धय ॥ 10

śuktham | śuktham | śyaśya | vardhaya | ca | śarkha | yathā | suteṣu | naḥ | rāraṇa | ca ॥

उक्तमिन्द्रयं शोष्यं वर्धम् पुरुषिनिष्यधे ।
शक्रो यथा मुने णो राज्ञित्सख्ययुं च ॥ 01.010.05 ॥

उक्तम | इत्रय | शोष्य | वर्धनम | पुरुषिनि : उसिष्य ।
शक्र: । यथा । मुने । न: । राज्यान्त । सहज्या । च । ॥

uktham | indrāya | śamṣyam | vardhanam | puruniḥ-sidhe | śakrah | yathā | suteṣu | naḥ | rāraṇa | sakhya ॥

5 I form [niḥsidhe] fully [purul] 4 the prayer 34 I have to declare 3 towards Indra, 3b the prayer (ishita) 4 that giveth increase, 7 that 6 potent Indra 10 may have ecstasy 9 in our 5 nectar-yieldings 12 and 9 in our 11 friendlinesses (acts of friendship). [14/205]

3 that which has to be expressed (8.60.11); 5 for manifold [puru] accomplishments [niḥsidhe]
Him [‘alone - 5.12.2] 4 we desire 7in comradeship, 5him 6in delight, 7him 8in strong energy; 4therefore 6this [such] 14puissant 14Indra 13in his kindliness 13hath power to 16give 15his substance (or simply, 15hath power 16to distribute 16to us 15of his substance). [14/205]

6 for the wealth (3.19.1); 8 in all the mights (3.16.4); 16 bestowing (3.2.2)

O Indra, 1wide and 2untroubled (or undarkened) 6success 4has been won [dātam] [by thee - tvā] [‘alone - 5.12.2]. 8,10 remove the veil over 7those rays (8,10 reveal 9the multitude 7of those rays), 11create 12delight, 13O dweller on the hill. [14/205-6]

[Alt.] 3O Indra, 4the glory (5.4.10) 4given [dātam] by thee [tvā] (5.7.10) is 1wholly unveiled and 2well manifested; 8,10 open to us (8.23.29) 9the pen (4.1.15) 7of the Ray-Cows (10.87.18); 11create 12achievement (5.13.6), 13O dweller on the hill.

1 su - wholly (4.12.4), vivrī tam - uncovered (5.45.1); untied (8.102.14)
2 su - wholly (4.12.4), nih - utterly (4.4.4); ajam - coming into being (1.74.3)
4 as thy gift (5.7.10)

9 The Panis are represented as concealing the stolen herds in a cave of the mountain which is called their concealing prison, vavra, or the pen of the cows, vṛaja [15/140]
upward (or when thou goest straight); 7 victorious \(^{10,13}\) pour down \(^{12}\) for us on our earths \(^{9}\) the waters \(^{8}\) of heaven. [14/206]

3 rodsā ṣubhe - We must note that it is not Heaven the father and Earth the mother that are indicated, but the two sisters, Rodasi, feminine forms of heaven and earth, who symbolise the general energies of the mental and physical consciousness. [15/312]

5 when thou chargest in the fight (1.61.13)

8 that carry the light of the luminous heaven (or the sun-world) (5.2.11); the waters released from the environing darkness of Vritra are called sometimes the streams of the Truth, \(rṣyas dhārāḥ\) (5.12.2) and sometimes svarvātir apah, the waters of Swar, the luminous solar world [15/168]

9,10 The Herds [gāh] and the Waters [apah] are the two principal images of the Veda; the former are the trooping Rays of the divine Sun, herds of the luminous Consciousness; the waters are the outpouring of the luminous movement and impulse of the divine or supramental existence. [15/439 fn 3]

8,9,11 The three great conquests to which the human being aspires, which the gods are in constant battle with the Vritras and Panis to give to man are the herds, the waters and the Sun or the solar world, gā, apah, swāh. [15/109]

We know that it is not Heaven the father and Earth the mother that are indicated, but the two sisters, Rodasi, feminine forms of heaven and earth, who symbolise the general energies of the mental and physical consciousness. [15/312]

Lend attentive ear and hear my call, now uphold (or heed) my \(^{6}\) words; O Indra, \(^{13}\) draw this \(^{12}\) my \(^{10}\) song of praise \(^{16}\) into thy innermost part \(^{14}\) of the state of Yoga.

We know three for most supreme \(^{5}\) in the substantial strengths of being, \(^{6}\) a hearer [śrutam] of our call [havana]; because \(^{7}\) thou art thus supreme \(^{8}\) we call to thee \(^{9}\) for expansion of being \(^{10}\) strong in stability. [14/206]

5 in plenitudes (3.27.8)

10 powerful to win [sātāmām] the thousands [sahasra] (3.13.6)
आँ | तुः | नः | इन्द्रः | कौशिकः | मन्दसानः | सुतम् | पिबः | नव्यम् | आयः | प्रः | सुः | तिरः | कृधिणः | सहस्रसामः | ऋषिम् ||

ā | tu | naḥ | indra | kauśika | mandasānaḥ | sutam | pība | navyam | āyuḥ | pra | su | tira | kṛdhi | sahasra-sām | ṛṣim ||

4 O Indra of the sheaths, drink then the Soma, be steadfast in delight [manda], give us wholly a new being and create for us the Knowledge that preserveth utterly [sām] our force [sahasra]. [14/206]

6 in the rapture of your intoxication (1.100.14)

15 सहस्र means “a thousand”; if that be its only significance. I am convinced, however, that सहस्र meant originally as an as an adjective plentiful or forceful, or as a noun, plenty or force” [14/382]

पौर्त्वा गिरवंगो गिर इमा भवन्तु विश्वतः ||

वृद्धायुमनु वृद्धो जुष्टा भवन्तु जुष्टयः: || 01.010.12 ||

पौरः त्वा गिरिणः | गिरः | इमः | भवन् | जुष्टः ||

वृद्धायुमः | अनुः | जुष्टः | भवन् | जुष्टयः || 13.13 ||

परि | त्वा | गिरावः | गिराः | imāḥ | bhavantu | viśvataḥ | vṛddha-āyum | anu | vṛddhayah | juṣṭāḥ | bhavantu | juṣṭayaḥ ||

3 O delighter in our words, may these our words be all around thee; may all increase follow the increase [vṛddha] of our being [āyum] and all love clincling to it. [14/206]
SUKTA 11

इन्द्र विभवा अवैवृधान्नमुद्गत्वचस्य गिरि:।
रथितम | रथीनाम | वाचानाम | सत्पपतिम | पतिम || 01.011.01

इन्द्रम | विभवा: | अवैवृधान्नम | समुदगत्वचस्य | गिरि: | 5 |
रथितम | रथीनाम | वाचानाम | सत्पपतिम | पतिम || 10

indram | viśvāḥ | avīrydhan | samudra-vyacasam | giraḥ |
rathi-tamam | rathinām | vājānām | sat-patim | patim ||

1Indra, 4cleaver of the ocean, 2all 5words 3increase; 6most rapturous 7of the blissful; 8master [patim] of being [sat] and 10lord of 8stable strengths. [14/206]

4expander (10.110.5) / manifester (2.10.4) [vyacasam] of the ocean [samudra]
6superb [tamam] charioteer [rathi] 7among the charioteers (3.26.1)
6most moving 7among the movers (1.70.4)
8plenitudes (3.15.6)

सख्ये त इन्द्र वाजिनो मा भेम शवसप्ते।

ल्यामभि प्र णोनुसे जेतायमणराजिः || 01.011.02

सख्ये | ते | इन्द्र | वाजिन: | मा | भेम: | शवस: | पते: ||
ल्याम: | अभि: | प्र: | नोनु: | जेतायम: | अपाराजितम: || 14

sakhye | te | indra | vājinaḥ | mā | bhema | śavasaḥ | pate |
tvām | abhi | pra | nonumaḥ | jetāram | aparā-jitam ||

11In 3thy 10friendship, 4who art stable and strong, 5,6we have no fear, 3O Indra 8lord 7of the various light, 10towards 9thee 12we move 11forward 13the conqueror 14unconquered. [14/206]

4Lord of plenitude (10.122.4)
7of the shining strength (5.6.9); force of the light (5.52.2)

पूर्वितिःश्रय रातयो न व दस्यंस्वयः।

यदी वाजस्य गोमत: स्तोत्रवायो महते मयं || 01.011.03

पूर्विः | इन्द्रस्य | रातयः | न | व | दस्यंस्वयः | ऊतयः | 7 |
यदी | वाजस्य | गोमत: | स्तोत्रवायो | महते | मयं || 13

pūrvih | indrasya | rātayaḥ | na | vi | dasyanti | rātayaḥ |
yadi | vājasya | go-mataḥ | stotr-bhyaḥ | mamhate | magham ||

1The first 3delights 2of Indra, 1his former 7expandings 6are 4not 5,6destroyed 9because 11for his praisers 12he collecteth 13fullness 9of 10luminous 9strength. [14/206]
1The former 3delights 2of Indra, 1those first established 7his (new & larger) expansions of
being do not destroy or scatter, when to his praisers he enlarges the mass of their illuminated substance or strength of being. [14/106]

3 gifts of riches (5.10.6); bounties (10.140.5)

9 of the plenitude (3.16.6), of wealth (1.36.12), of store (1.36.13), of the riches (6.10.6)

12 greater - मह means to be great, full or to greaten [16/637]

[Notes]

It is a common experience in Yoga that the ananda and siddhi [rātayah] first established [pūrviḥ], is destroyed [dasyanti] in the effort or movement towards a larger fullness of being, knowledge or delight [ūtayaḥ], and a period of crisis intervenes in which there is a rending & scattering [vi dasyanti] of joy & light [rātayah], a period of darkness, confusion & trouble painful to all & dangerous except to the strongest. Can these crises, difficulties, perilous conditions of soul be avoided? Yes, says Madhuchchhandas in effect, when you deliver yourself with devotion into the care of Indra, he comes to your help [sakhye te indra -1.11.2], he removes that limitation, that concentration in detail, in the alpam, the little, that consequent necessity of losing hold of one thing in order to give yourself to another, he increases [māṁhate] the magha, the vijñanamay state of mahattwa or relative non-limitation in the finite which shows itself by an increase [māṁhate] of fundamental force of being [vājasya magham] filled with higher illumination [go-mataḥ]. That support of vaja prevents us from falling from what we have gained; there is sufficient substance of being expressed in us to provide for the new utayah without sacrificing the joys [rātayah] already established [pūrviḥ]; there is sufficient luminousness of mind [go-mataḥ] to prevent darkness, obscuration & misery supervening. [14/106-7]

2He that breaketh the gate [city], the young, the seer, appeared [was born] immeasurable [amita] in force [ojāh], Indra, that holdeth up all action, the thunderer wide-praised. [14/206]

1 dark Powers struggle to maintain the foundation of this falsehood in which we dwell and the iron walls of these fortified cities [purām] of the Ignorance. [15/473]

4kaviḥ - possessed of the Truth-consciousness and using its faculties of vision, inspiration, intuition, discrimination [15/77]
the other gods is for humanity in its present stage a green, by which the face of truth is concealed, to man, a Titan who possesses but withholds & hides Vala’s luminous, looks ever upward, has, its conscious manifestation. He has to be broken into fragments in order that of the light, its unceasing force, may be liberated. [15/322]

1 Thou 4,5 wert the uncoverer 3 of luminous 2 Vala’s 7 lair, 6 O dweller [vah] on the hill [adri]; 8 into thee 9 the gods 10 without fear 12 entered 11 forcefully protected (or impelled). [14/206]

1 Thou, 6 O dweller on the mountain, 4,5 didst uncover 7 the lair 7 of Vala 3 the luminous, 8 Thee 9 the gods 12 entered 10 unfearing & 11 protected. [14/108]

6 O lord [vah] of the thunderbolt [adri], 1 thou 4,5 didst uncover 7 the hole 7 of Vala 3 of the cows; 9 the gods, 10 unfearing, 12 entered 11 speeding (or putting forth their force) 8 into thee. [15/143]

[Notes]

Vala is not himself dark or inconscient, but a cause of darkness. Rather his substance is of the light, valam govanntam, valam govapuśam, but he holds the light in himself and denies its conscious manifestation. He has to be broken into fragments in order that the hidden lustres may be liberated. [15/322]

Indra, the dweller on the mountain of being [adri-vah], he who established in Swarga looks ever upward, has, to assist the strivings of man, uncovered [apa avaḥ] the lair [bilam] of Vala [valasya] the luminous [go-mataḥ].

Who is Vala the luminous? He is, I suggest, one of the Titans who deny a higher ascent to man, a Titan who possesses but withholds & hides the luminous realms of ideal truth from man, — interposing the hironmayam patram of the Isha Upanishad, the golden cover or lid, by which the face of truth is concealed, satyasapihitam mukham. The conquest over Vala is for humanity in its present stage a great conquest, and when & because it is accomplished the other gods [devah] can enter safely [avishuḥ] into the mental force [tvam] & work in it, fearless [abibhyuṣaḥ] because protected by Indra’s victorious might [tujyamānasaḥ].

[14/108-9]
Voiceful with thy ecstasies, O mighty one, I went towards the sea; the [those] doers of action approached (or resorted to me) in the knowledge of that delighter in my speech. [14/206-7]

gifts of riches (5.10.6); bounties (10.140.5)

All states of being, whether matter, mind or life and all material, mental & vital activities depend upon an original flowing mass of Energy which in the vivid phraseology of the Vedas called a flood or sea, samudra, sindhu or arnas. [14/128]

By thy containing mights camest down to the mighty and containing [Shushna]; do thou in his revelation fulfilled in completeness lift up their inspirations. [14/207]

By workings of knowledge (5.2.9) thou, O Indra, thrust down (6.9.1) Shushna the Lord of magic (3.20.3); do thou lift up the inspirations of them - of the knower (1.71.10) and the wise (8.38.9).

Shushna afflicts us with his impure and ineffective force [15/378]

[Notes]

...he slays Shushna; that is to say, the Divine Mind [Indra] assumes a form answering to each existing thing in the world [mâyâbhih] and reveals its true divine image [viduḥ] and meaning [sravâṃsi] and slays [ava atirâḥ] the false force that distorts knowledge and action [mâyinam]. [3.31.8 - 15.216]

Towards Indra who ruleth in his force our praises yearned, he who hath a thousand delights, ay, they are even more. [14/207]

sounded high (5.5.4)
**SUKTA 13**

सुसमिद्धो न आ वह देवाँ अमे हविष्मेत।
होतः पावक वशः च II 01.013.01 II

सुसमिद्धः। न। आ। वह। देवानै। अमें। हविष्मेत।
होतः। पावक। वशिः। च। II

su-samiddhaḥ | naḥ | ā | vaha | devaṇ | ṛvaṣmate | hotariti | pāvaka | yakṣi | ca | II

1 When thou hast been increased to thy height, 3 bring 2 for us 5 the gods, 6 O Agni, 7 to me who hold ready the offering, 8 O priest of the sacrifice, 9 O purifier 11 and 10 apply thyself to thy work. [14/207]

6 O Fire! 1 perfectly [su] kindled [samiddhaḥ], 3,4 bear 5 the gods 7 to him who has the offerings, 9 O Thou who purifiest! 9 Thou summoner! 10 sacrifice 5 to the gods. [16/121]

10 offer to them our oblation (5.28.5); worship with sacrifice (6.16.8); perform the sacrifice (2.6.8)

**[Notes]**

haviḥ - oblation (2.3.2); Havis in the Veda is anything spiritual, mental, vital or material offered to the gods so as to strengthen them each in their proper activity. The base of the Vedic system is this idea of the interchange of offices between god & man, man surrendering his inner & outer gains to the gods so that they by their activity in him & his concerns may repay him, as is their habit, a thousandfold. [16/590]

The oblation signifies always action (karma) and each action of mind or body is regarded as a giving of our plenty into the cosmic being and the cosmic intention. [15/281]

madhu-mantam | tanū-napāt | yajñam | deveṣu | naḥ | kave | adya | krṣṇuḥ | vītaye | II

2 O son [napāt] of force [tanū], 1 honey-sweet 8 do thou make 3 the yajna 4 to the gods 5 for us 7 today, 6 O seer, 9 that manifestation may be. [14/207]

2 O Son [napāt] of the body [tanū]! 7 Now 8 make 3 the sacrifice 1 honied 4 for the gods (or 1 full of honey 4 among the gods) 9 for their enjoyment, 6 O seer. [16/121]

**[Notes]**

He is the envoy & effects the great commerce between earth & heaven, bringing (ā vaha)
the gods (devân) down from the higher planes so that they may be manifested in man (vîtaye) in the terrestrial [now – adya] and taking our offerings, the fruits of our terrestrial life upwards (yakści) to be divinised, transformed into the divine essence, eaten (vîtaye), in the Vedic image, by the gods. [16/557]

The Seer-Will first bears man’s activities to the higher planes by his purified consecration of them to the Godhead (yakṣi). This is the first part of the embassy. Then comes the time for the descent of the divine Powers into the human mind & body, at first temporary, to enjoy (vîtaye) there the activities offered to them, each activity to its proper god (yakṣi). [16/556-7]

1. O Agni, 6, 7 bring, 5 adored, 4 the gods 3 in a car 2 of utter ease; 8 thou art 10 the thinker [manuh], the beneficent [hitah], 9 the priest of the oblation. [14/207]

1. O Fire! 5 Thou who art adored, 6, 7 bring here 4 the gods 3 in thy happiest 5 car; (for) 8 thou art 9 the summoner 10 established [hitah] by man [manuh]. [16/121]
O ye thinkers! spread you the holy seat continuous and true in order, sprinkled [prṣṭham] with clear offerings (of clarified butter) [grṛta], to where is the tasting of immortality. [16/121]

3. Purohita. Without interruption or gap; As the Purohita, the representative priest in the sacrifice and the leader in the van of its march, He stands in front of our consciousness, leader of all our powers, to guide and carry on our Godward work, so that there shall be no interruption, no gap in the order of the sacrifice, the right stages of its march to the gods, the right placing of its works according to the times and seasons of the Truth. [15/442 fn 2]

[Notes]

The sacrificial seat (barhi) anointed with the shining ghee (grṛta-prṣṭham) is in symbol the fullness of the mind (barhi) clarified and purified, continuously bright and just in its activity, without flaw or crevice (anuṣak), richly bright of surface (grṛta-prṣṭham) and therefore receiving without distortion the messages of the ideal faculty (maniṣinah). It is in this (yatra) clear, pure and rightly ordered state of his thinking and emotional mind (maniṣinah) that man gets the first taste (cakṣanam) of the immortal life (amṛtasya) to which he aspires, through the joy of the self-fulfilling activity of God’s Truth in him. [14/70]

2a. Let the doors swing apart, the goddesses that conceal the force that grows [vṛdhah] by Truth [ṛta], today at least and for the sacrificial act. [14/70]

6. unstaying (10.69.8)
[Notes]

Man's sacrifice is his labour and aspiration Godwards and is represented as travelling through the opening (vi śrayantām) doors (dvāraḥ) of the concealed (asaścataḥ) heavenly realms (deviḥ), kingdoms conquered in succession by the expanding soul. [15/410 fn 4]

The aspiration of the Vedic seer was the enrichment and expansion of man's being, the birth and the formation of the godheads in his life-sacrifice, the increase of the Force, Truth, Light, Joy (ṛta-vṛdhah) of which they are the powers until through the enlarged and ever-opening worlds of his being the soul of man rises, sees the divine (devir) doors (dvāraḥ) swing open (vi śrayantām) to his call and enters into the supreme felicity of a divine existence beyond heaven. [15/139]

The condition of his entry into the kingdom of immortality, the kingdom of heaven is that he shall increase ideal truth in him (ṛta-vṛdhah) and the condition again of increasing ideal truth is that he shall be unattached (asaścataḥ).

For so long as the mind is attached either by wish or predilection, passion or impulse, pre-judgment or impatience, so long as it clings to anything & limits its pure & all-comprehensive wideness of potential knowledge, the wideness of Varuna in it, it cannot attain to the self-effulgent nature of Truth, it can only grope after & grasp portions of Truth, not Truth in itself & in its nature. And so long as it clings to any one thing in wish & enjoyment, it must by the very act shut out others & cannot then embrace the divine vast & all-comprehending love & bliss of the immortal nature which it is, as I shall suggest, the function of Mitra to establish in the human temperament.

But when these conditions are fulfilled, the bright-surfaced (ghṛta-prṣṭham) purified mind widely extended (stṛṇīta) without flaw or crevice (ānuṣak) as the seat of the gods in their sacrificial activity (barhiḥ), the taste (cakṣaṇam) of the wine of immortality (amṛtasya), the freedom from attachment (asaścataḥ), the increasing force of ideal Truth in the human being (ṛta-vṛdhah), then it is possible for the great divine Powers to fling wide open (vi śrayantām) for us the doors of the higher Heavens, the gates of Ananda, the portals of our immortal life (dvāraḥ deviḥ). They start wide open on their hinges (vi śrayantām) to receive before the throne of God the sacrifice & the sacrificer (yaṣṭave).

[14/70-1]

नकोशसा सुपेश्यासिस्मिन्यज्ज उप हुये।
इत्य नो बहिरसाते॥०१.०१३.०७॥

नकोशसा¹ | सुपेश्यासा² | असिस्मिन्यज्ज | उपः | हुये⁵ |
इत्यम० | न:८ | बहि:९ | आजसदे¹⁰॥

naktośasā | su-peśasā | asmin | yajne | upa | hvaye |
The epithet means, I think, they in whom there is no false movement with its evil consequences, we may note a beautiful of form (10.1.6, KS 4/171); on the sacrificial seat (1.13.9) for sitting (5.18.4)

[Notes]

The Vedic poet is not thinking of the physical night, the physical dawn [naktosā] or the physical fire. He is thinking of the alternations in his own spiritual experience, its constant rhythm of periods of a sublime and golden illumination and other periods of obscuration or relapse into normal unillumined consciousness … [15/365-6]

1. On them, the bright of tongue I call, the priestesses, goddesses, seers; may they conduct this our of ours.

8a. May Ila, Saraswati and Mahi, the three goddesses born [bhuvah] of the sphere of delight [maya], sit unfailingly beside our flame. [14/207]

8b. May Ila, Saraswati and Mahi, three goddesses who give birth [bhuvah] to the bliss [maya], take their place on the sacrificial seat, they who stumble not, or “who come not to hurt” or “do not hurt”. [15/94]

1-3. Ila, goddess of revelation; Saraswati, goddess of inspiration; Mahi, goddess of the Vast Truth. [16/264 fn 7]

6. We may note also that these three goddesses are said to bring to birth [bhuvah] for man the Bliss [maya]. It is by the dawning of the true or infinite consciousness in man that he arrives out of this evil dream of pain and suffering, this divided creation into the Bliss, the happy state variously described in Veda by the words bhadram, mayas (love and bliss)… [15/96-7]

9. The epithet means, I think, they in whom there is no false movement with its evil consequences, duritam, no stumbling into pitfalls of sin and error [15/94]. Or, who are not assailed, cannot be attacked by the ignorance and darkness, cause of our suffering. [15/ 411 fn 7]
The house in the Veda is a constant image for the bodies that are dwelling in the human system, the house of the soul. [16/606] it itself into the self of Delight. Soma, producer of wine, is the typical fashioner of things; the giver. Soma (5.5.10); in its double sense, the trees, the lords of the forest, whose shape [rūpam] is the world [viśva]; may he be [9] to us [8] absolute and pure.

The Divine as the Fashioner of things pervades all that He fashions (viśva-rūpam) both with His immutable self-existence and with that mutable becoming of Himself in things by which the soul seems to grow and increase and take on new forms. [15/411 fn 8,9]


O Master (pate) of Delight (vāna) - Soma (5.5.10); in its double sense, the trees, the lords of the forest, growths of the earth, our material existence, and lords of delight. Soma, producer of the immortalising wine, is the typical Vanaspati. [15/418 fn 3]

Swaha (O Shakti), perform the yajna to Indra in the house of the master of the yajna. Thither I call the gods.

The Seer-Will is the Ritwik, he sacrifices in the order, the right seasons, the right periods, the twelve months, the hundred years of the sacrificial session: he knows the time, place, order by which the Swadha, the self-arranging self-movement of the divine Nature in man that is developing itself, progresses till it turns itself into the Swaha, the luminous self-force of the fulfilled divine Nature of the gods. (16/551)

The house in the Veda is a constant image for the bodies that are dwelling-places of the soul [15/297]; The human system, the house of the soul. [16/606]
SUKTA 15

इंद्र सोम पिब ऋतुना त्वा विगतविदवः।
मत्सरास्वतः दोकसः॥ ०१.०१५.०१ ॥

इंद्रः। सोमम्। पिबः। ऋतुनः। आः। त्वा। विगतः। इन्द्रः॥
मत्सरासः। ततुः। दोकसः॥ ०१.०१५.०२ ॥

indra। somam। piba। ṛtunā। ā। tvā। viśantu। indavaḥ।
matsarāsah। tat-okasaḥ॥

O Indra, 3 drink 4 according to the law of truth "the Soma wine; 7a let 8 the nectar-sweetnesses 7b enter 5 into "thee, 9 rapturous, 10 that have there their home. [14/208]

[Notes]

if we suppose the sacrifice to be symbolic & as ritam means ideal truth in general, so ritu to mean that truth in its ordered application, the ideal law of thought, feeling or action,... Indra is to drink [piba] the wine of immortality [somam] according to or by the force of the ideal law [ṛtunā],... [14/64]

मरुतः। पिब ऋतुना पोत्रादाः। पुनीतन।
यूयम् हि छा सुदानवः॥ ०१.०१५.०३ ॥

मरुतः। पिबः। ऋतुनः। पोत्रादाः। बङ्गः। पुनीतन।
यूयम्। हि। स्थः। सुदानवः॥ ०१.०१५.०४ ॥

marutaḥ। pibata। ṛtunā। potrāt। yajñam। punītana।
yūyam। hi। stha। su-dānavah॥

O Maruts, 2 drink 3 according to the truth, 4 purify 5 the yajna 6 by the process of purification 8 for 7 ye are 9 steadfast and 10 very [su] bold [dānavah]. [14/208]

The Maruts, nervous or vital forces of our being which attain to conscious expression in the thought, singers of the hymn to Indra, the God-Mind. [15/412.13]

the process (or the priest) of purification of the vasu or material (internal or external) from all defects [14/36]

great [su] givers [dānavah] (3.26.5, 8.19.34)

अभि यज्ञ गृहीत हो न्यायो नेषः। पिब ऋतुना।
त्व हि रत्नाह असि॥ ०१.०१५.०५ ॥

अभि। बङ्गः। गृहीतः। न। ४। न्यायः। नेषः। पिबः। ऋतुनः।
त्वम्। हि। रत्नाहः। १। असि॥

abhi। yajñam। grhīti। naḥ। gnāvah। neṣṭaḥ। piba। ṛtunā।
tvam। hi। ratna-dhāḥ। asi॥

About the yajna 1,3a utter 4 for us 3b thy cry, 6 active and exhilarated 7 drink thou 8 by the truth
for thou 12 art 11 the disposer [dhāḥ] of delight [ratna]. [14/208]

[Alt.] 6 O priest of the lustration (2.1.2), 11 respond (5.27.3) 2 to the yajna 5 with thy Goddess-energies (2.1.5); 7 drink thou 8 by the truth 10 for thou 12 art 11 founder [dhāḥ] of ecstasy [ratna] (7.16.6).

6 The priest who does the intensifying of the vasu or material (internal or external) so as to prepare it for activity [14/35-6]

7 seats (4.3.2); 8 earth the lower seat, the vital world the middle, heaven the higher [15/348]

1 Brahman in the Veda signifies ordinarily the Vedic Word or mantra in its profoundest aspect as the expression of the intuition arising out of the depths of the soul or being. All world is expression or manifestation, creation by the Word. This vast Being, this all-containing and all-formulating consciousness is Brahman. [15/318]

12 that is unconquerable (1.140.8); invincible (8.43.1)
1 Do you [two], 4 O Mitra and Varuna 3 whose function [vrata] it is to uphold [dhṛta] 2 Daksha, 8 enjoy 7 the yajna 6 by the truth. [14/208]

4a O Mitra 3 who upholdest [dhṛta] rule of action [vratā] & Varuna, 8 enjoy 2 Daksha 5 in his unconquerable force, 7 enjoy 6 by the ideal law 7 the sacrifice. [14/65]

In the ordinary workings of the life-plane and the material plane, because they are unilluminated, full of ignorance and defect, the law of our divine and infinite being [vrataḥ] is impaired or spoiled, works under restrictions and with perversions; it manifests fully, steadfastly and faultlessly [dhṛta] only when the ideal, supramental truth-plane is upheld in us by the pure wideness and harmony of Varuna and Mitra and takes up the vital and the physical consciousness into its power and light. [15/539 fn 5]

 inviolate (3.2.2)

[Notes]

…if we suppose the sacrifice to be symbolic & as ritam means ideal truth in general, so ritu to mean that truth in its ordered application, the ideal law of thought, feeling or action,... by that ideal law [ṛtunā] Varuna &Mitra [mitrāvarunā] are to enjoy [āśāthe] the offering of Ananda of the human mind & the human activity [yajñam],… [14/64]

Daksha we have supposed to be the viveka, the intuitive discriminating reason which once active is hard to overcome by the powers of ignorance & error [duh-dabham]; it is again his activity which here also constitutes the essence or the essential condition of the successful sacrifice; for it is evidently meant that by enjoying or stimulating [āśāthe] the activity of Daksha, Daksham dūdabham, daksham apasam, Mitra & Varuna are enabled to enjoy [āśāthe] the effective activities of men [yajñam] under the law of truth [ṛtunā], ritena kratum brihantam, ritunā yajnam āśāthe, activities of right knowledge, right action, right emotion, free from crookedness & ignorance & sin. For it is viveka that helps us to distinguish truth from error, right-doing from wrong-doing, just feeling from false & selfish emotions. [14/65]

1draviṇo'da draviṇas' ā prāvahastās' ā adhvare ।
2yānāt debmīchante || 01.015.07 ||
3draviṇ:1 ī | draviṇas:2 ī | prāvahastās:3 ī | adhvare:4 ī |
4yānāt ī | devam:6 ī | āśate:7 ī |
5dravinaḥ-dāḥ | dravinasaḥ | grāva-hastāsah | adhvarai
6yajnēsu | devam | āśate ||

For the rich in substance 1 the lord of substance 3 laden-handed 4 in the [pilgrim] sacrifice 7 propitiath 6 the god 5 in the yajnas. [14/208]

1 treasure [dravinah] - giver [dāh] (2.1.7);
2 seeker of the riches (5.13.2)

1,2 draviṇah - divine substance; the divine riches which are the object of the sacrifice [15/436]

3 in whose hands [hastasaḥ] are the stones of wine-pressing [grāva]
draviṇah-dāh | dadātu | naḥ | vasūṇi | yāni | śṛṇvire

deveṣu | tā | vanāmahe

2May ¹ the lord of substance ² give ³ to us ⁴ the riches ⁵ of which ⁶'tis told; ⁸ for these ⁹ we desire ⁷ in the gods. [14/208]

¹ The lord of substance ² would drink, ³ make the offering ⁵ and ⁶ stand ⁴ forward, ⁹ be ye subject ⁸ to the laws of truth ⁷ by the process of [lustration]. [14/208]

[Alt.] ¹ The treasure-giver [2.1.7], ² would drink, ⁷ from the cup/priest of lustration [2.1.2] ³ make the offering ⁵ and ⁶ stand ⁴ forward, ⁹ impelled [6.1.2] ⁸ by the laws of truth.

[Notes]

...if we suppose the sacrifice to be symbolic &, as ritam means ideal truth in general, so ritu to mean that truth in its ordered application, the ideal law of thought, feeling or action,...the gods are to be impelled in their functioning [iṣyata] ritubhiḥ, by the ideal laws of the truth,—the plural used, in the ordinary manner of the Veda, to express the particular actions of the law of truth, the singular its general action. [14/64]
SUUKTA 18

somānān svarana kūṇaḥ | brahmanapate |

कक्षीवन्तं य ओऽिषज: ॥ ०१.०१८.०१ ॥

somānam | svuṣaṇam | kṛṇuh | brahmaṇah | pate |
kakṣivantam | yaḥ | auśijāḥ ॥

3 O Master 'of the Soul, 3 make 'Kakshivan 3 son of Usijas 1 a sweet soul and 2 a good fighter. [14/208]

4 of the word (2.1.3); 8 a son of the desire of the Gods (6.4.6); son of the aspirant (3.27.10)

यो रेवानो अमीहाः कजुवित्युप्विवस्य: ॥

स: सिस्कु हन्ताः ॥ ०१.०१८.०२ ॥

य: । रेवान् । य: । अमीहाः । वसुविवस्य । पुष्टिवर्धन:।

स: । न: । सिस्कु । य: । तु: ।

yāh | revān | yaḥ | amīva-hāḥ | vasu-vit | puṣṭi-vardhanaḥ |
saḥ | naḥ | sisaktu | yaḥ | tuṛaḥ ॥

9a May 7 he [Brahmanaspati] 7 who 7 is bold and impetuous, 3 who 7 slayeth [hā] all unfriendly things [amīva], 5 the knower [vit] of substance of being [vasu], 6 the increaser [vardhanaḥ] of fullness [puṣṭi] 7b clinging 8 to us, 7 he 10 who 11 is strong and swift. [14/208]

[Alt] 9a May 7 he [Brahmanaspati] 7 who 7 rich with treasure (7.1.23), 3 who 4 slayeth all unfriendly things, 3 discoverer [vit] of riches [vasu] (6.16.41), 4 the increaser [vardhanaḥ] of growth [puṣṭi] (2.4.4) 7b clinging (8.75.13) 8 to us, 7 he 10 who 11 is a swift traveller (1.68.5).

मा न: शस्तो अरस्यो धृतिः: प्रणवश्वयः ॥

रक्षा यो ब्रह्मणाप्ये ॥ ०१.०१८.०३ ॥


रक्ष: । न: । ब्रह्माण: । पते ।

mā | naḥ | śaṃsāḥ | araruṣaḥ | dhūrtiḥ | praṇak | martyasaḥ |
raksā | naḥ | brahmaṇaḥ | pate ॥

6a Let 1 not 3 the aspiration and 5 the eagerness 7 of mortal man 7 in his struggle 6b perish 7 in us, 11 O master 10 of the soul, 8 protect 9 us (or let not 7 slaughter and 5 injury etc). [14/208]

[Alt.] 6a Let 1 not 3 the speech (4.3.3) and 5 the harm (1.36.15) 7 of mortal man 7 who would war against us (7.1.13) 6b come to (1.66.5) 3 us, 11 O master 10 of the word (2.1.3), 8 protect 9 us.
The goddess of understanding

The energy of 

The system by the

Part of the ideas of Vedanta that

Protection

Dakshina to have a share, the active energy o

Auspicious grown.

If we suppose evil

Notes

If we suppose evil [aṃhasah] in this rik to connote or include moral evil we find Dakshina to have a share, the active energy of the viveka to take its part in the function of protection [pātu] from sin [aṃhasah] which is one of the principal attributes of Varuna. It is part of the ideas of Vedanta that sin is in reality a form of ignorance and is purified out of the system by the illumination of divine knowledge. We begin to find by this sin-effacing attribute of Varuna, pracheta, uruchakshas, by this sin-repelling attribute of Dakshina, the energy of ideal discrimination, the same profound idea already anticipated in the Rigveda.

[14/67]

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6 I have laboured towards the wondrous master of the house, the beloved, the desired of Indra, for steadfastness in weal I have laboured and for capacity of soul. [14/209]

for the conquest (3.1.23); for understanding (5.27.4)

8 He without whom the yajna cometh not to fulfilment, even of the man of discerning consciousness [vipāḥ] heart [citah], he hath power over the movements of the understanding. [14/209]

[Alt.] He without whom the yajna cometh not to fulfilment, even of the man with the illumined consciousness [vipāḥ] consciousness [citah] (3.27.2), brings us (5.4.7) to the union (3.27.11) of the thoughts (2.2.9). [14/209]

[Notes]

The idea of Yoga in all its Vedic senses is the reaching out [invati] of the being in us to unite itself [yogam] with being expressed in other persons, objects or forces [here, thoughts – dhiṇāṁ], whether in the form of application of effort [yajñah], contact of consciousness [vipāḥ-citah] or acquisition of things desired [sidhyati]. [14/375]

He confirms the offering of the oblation, he carries forward the work of the sacrifice, by the priest of the offering he moves with the gods. [14/209]

[Alt.] Then (1.127.5), he enriches (4.10.1) the creator [kṛtīm] of the offerings [haviḥ] (1.13.3), he does move forward (3.7.7) the pilgrim sacrifice (3.14.7); the word of invocation (3.4.5) moves in the godheads (5.14.1)

adhvara - the word for sacrifice, is really an adjective and the full phrase is adhvara yajña, sacrificial action travelling on the path, the sacrifice that is of the nature of a progression or journey. Agni, the Will, is the...
leader of the sacrifice [15/333]. The image of this sacrifice is sometimes that of a journey or voyage; for it travels, it ascends; it has a goal - the vastness, the true existence, the light, the felicity - and it is called upon to discover and keep the good, the straight and the happy path to the goal, the arduous, yet joyful road of the Truth. [15/377; 16/24]

7 Lady of the offering (4.2.10); the Power of the Call (4.2.10); the power of the sacrifice or the process of the oblation (5.8.3);

There are seven sacrificial energies (hotra) in the human being, one corresponding to each of the seven constituents of his psychological existence, — body, life, mind, supermind, bliss, will and essential being. [M P Pandit - Vedic Symbolism, p. 67]

नराशंसम् सुधृष्टमपर्यं सप्रथस्तस्म॥

दिवो न सचमखस्र् || 01.018.09 ||

नराशंसम्। सुधृष्टमाः। अपस्ताः। सप्रथस्तमाः।

दिवः। नाः। सचमखस्रम्।

narāśaṁsam | su-dhṛṣṭam | apāśyam | sapratha-tamam |
divāḥ | na | sadma-makhasam ||

3 I saw One 1strong [narā] of aspiration [śaṁsam], 2utterly audacious, 4wide and expanding besieging 6as it were 7the seats 5of heaven. [14/209]

[Alt.] 3 I saw 1him who voices [śaṁsam] the godhead [narā] (2.3.2), 2utterly audacious, 4(occupying) the wide-extended (10.140.6) 7house [sadma] (1.73.1) of sacrifice [makhasam] (8.75.14) 6as if 5of heaven. [14/209]

7 sadma - The “seats” or homes of the soul, which progresses from plane to plane and makes of each a habitation. There are seven such planes each with its seven provinces and one additional above. [15/458 fn 1]
SUXTA 24

कस्यं नूंवं कथमशयामुताना मनामेहे चारु देवस्य नाम।
को नो महाः अदित्यं पुनर्देशितरं च दृश्येवं मातरं च ॥ ०१.०२४.०१॥

कस्यं नूंवं कथमशयामुताना मनामेहे चारु देवस्य नाम।
को नो महाः अदित्यं पुनर्देशितरं च दृश्येवं मातरं च ॥ ०१.०२४.०२॥

कस्यं नूंवं कथमशयामुताना मनामेहे चारु देवस्य नाम।
को नो महाः अदित्यं पुनर्देशितरं च दृश्येवं मातरं च ॥ ०१.०२४.०३॥

कस्यं नूंवं कथमशयामुताना मनामेहे चारु देवस्य नाम।
को नो महाः अदित्यं पुनर्देशितरं च दृश्येवं मातरं च ॥ ०१.०२४.०४॥

<kasya| nūm| katham| amṛtanām| manamahe| cāru| devasya| nāma| kah| nah| mahyai| aditaye| punah| dāt| pitaram| ca| drṣeyam| mātaram| ca॥>

1 Of whom shall we meditate [now - 8.75.6], of which the divine and delightful name; who shall give for our higher being [Aditi] in the vastness so that I may see my Father and see my Mother? [14/209]

15,18 Heaven and Earth, Mind and Body, Soul and Nature, who are regarded as the father [pitaram] and mother [mātaram] of all beings [15/97]. The Mother and Father are always either Nature and the Soul or the material being and the pure mental being [15/397 fn 1].

अमेवः प्रथमशयामुताना मनामेहे चारु देवस्य नाम।
स नो महाः अदित्यं पुनर्देशितरं च दृश्येवं मातरं च ॥ ०१.०२४.०२॥

अमेवः प्रथमशयामुताना मनामेहे चारु देवस्य नाम।
अमेवः प्रथमशयामुताना मनामेहे चारु देवस्य नाम।
सः पुनः दातः पितरः दृश्यम् मातरः।
agneḥ vayam prathamasya amṛtanām manamahe cāru devasya nāma saḥ nah mahyai aditaye punah dāt pitaram ca drṣeyam mātaram ca॥

1 Of Agni 3rd spirit of the Immortals 5th meditate the divine and delightful name; he shall give us 13th back 12th for our higher being [Aditi] 11th in the vastness 16th and 17th I shall see my Father 19th and see my Mother. [14/209]

अभिम् त्वा देव सत्तिष्ठानां वायणां।
सदावन्यागामीमहे॥ ०१.०२४.०३॥

अभिम् त्वा देव सत्तिष्ठानां वायणां।
सदावन्यागामीमहे॥ ०१.०२४.०४॥

अभिम् त्वा देव सत्तिष्ठानां वायणां।
सदावन्यागामीमहे॥ ०१.०२४.०५॥

abhi tvā deva savitaḥ iśānam vāyānām| sadā avan bhāgam imahe॥

3 O God 4 creator, 5 around thee, 5 the master 6 of things supreme, we desire a perpetual enjoyment; [14/209]

7 perpetually 8 protected (8.75.14) well-off, protected, glad (14/420)

चक्रष्टितः त इथा भगः शामामः पुरा मिदः।
अद्वर्णो हस्तयोद्वर्णे॥ ०१.०२४.०६॥

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of the might 
of felicity.

May 3 we 10b enjoy 3 by thee 1 when thou takest thy joy and 7 under 6 thy 7 protection, 4.5 so I may reach 5 the very head 3 of felicity. [14/209]

Neither 2 thy 3 kingliness 4 nor 2 thy 5 force 6 nor 2 thy 7 passion 6 nor 2 thy 8 wide manifestation 12 could 10 these 12b attain 9 though 11 they exercise mastery, 13 neither 14 these 15 waters 17 that flow 16 unsleeping 18 nor 19 they who 21 measure 22 the might 20 of the stormblast. [14/209]

Thy 5 force and 3 might and 12 passion 1 neither 10 these 8 Birds 11 in their travelling 12 can attain, 13 nor 14 these 15 Waters 17 ranging 16 sleeplessly, 18 nor 19 they who 21 hedge in 22 the hugeness 20 of the wind. [15/506]

क्षात्र - The divine force of the Truth-conscious being [15/528 fn 8]

भस्म means passion, especially wrath; in the Veda it seems to vary between the general significance of mind, the particular significance, “emotional mind” and the still more particularised sense “anger”. [16/632]

ग्रंथनी means literally to confine, comprehend, limit, diminish, measure, embrace, contain, hold. [16/667]

अभ्य means anything vast, vague, chaotic as in a अभ्यावहित, “covered up in chaos” [16/608]
abudhne | राजा | वरुण | उर्ध्वम | सन्नां | ददते | पूर्वदशः ।  

नीचीना: स्थुपरस्य द्विय एगस्मे अन्तर्निहिता: केतवः स्यु:  || 0.0124.07  ||

अबुधने | राजा | वरुण | उर्ध्वम | सन्नां | ददते | पूर्वदशः ।

नीचीना: 9 | स्यु: | 10 | उपरि | 11 | बुन: | 12 | एगस्मे | 13 | अपस्मे | 14 | अन्त: | 15 | निदहिता: | 16 | केतवः | 17 | स्यु: | 18  ||

abudhne | rājā | varuṇaḥ | vanasya | ārdhvam | stūpam | dadate | pūta-dakṣaḥ | nīcināḥ | sthuḥ | upari | budhnaḥ | eṣām | asme | antaḥ | ni-hitāḥ | ketavaḥ | syuriti syuḥ  ।

1 In the bottomless abyss  3 Varuṇa  2 the King, 8 of purified discernment, 7 set 3 his lofty 6 pillar 4 of delight and 9 the lowest 12 depths 13 of these 10,14 were raised high above. 18a May 17 my perceptions 18b be 16 taken 15 deep within  14 in us. [14/209]

1 In the vast where there is no foundation 3 Varuṇa 7 has built 5 a high 4 pyramid 3 of the fuel of sacrifice for the fire that must be the blazing material of a divine Sun. 17 Its rays 10 are directed 9 downward, 13 their 12 foundation 11 is above; 18a let 17 their perceptions of knowledge 18b be 16 established 14 in us 15 within. [15/507]

उँहि | राजा | वरुणशक्कर | सूर्याय प्रवर्तन्येतः ।

अपदेपात  प्रतिवाच्यस्से । केतवमक्र | हद्यविमध्यकः  || 0.0124.08  ||

उँहि | हि | राजा | वरुण | चक्र | सूर्याय | पश्चाय | अनुपुलबे | औँ ।

अपदेपात | पात | प्रतिवाच्यसे | अकः | उत | अपदकः | हद्यविमध्यकः | सितः ।

urum | hi | rājā | varuṇaḥ | cakāra | sūryāya | panthām | anu-etavai | ām | iti | apade | pādā | prati-dhātave | akaḥ | uta | apa-vaktā | hṛdaya-vidhaḥ | cit ।

2 For 4 Varuṇa 5 made 6 for the Sun 1a wide 7 path 8 that he might follow him; 10 there where there is no path, 13 he made 11 places for him 12 at every step to set his feet 14 and 15 he forbade 16 those who send their arrows into the heart. [14/209-10]

3 King 4 Varuṇa 7 has made 1a wide 7 path 8 for the Sun 8 to follow; 10 where there is no footing 13 he has made 11 places for him 12 to set his feet. 13 He shall make manifest 17 too 16 those who pierce the heart. [15/507-8]

13 he has found, he has made (7.8.2); 15 speaks away, averts [Monier-Williams]

शातन | ते | राजनिशंक: | सहस्रमुःगर्भीर्सुसमिकृते | अस्तु ।

बाधस्ते | दृष्टिः | पराचे: | कृत्यं | चिन्देन: | प्र मुमुख्यस्मातः  || 0.0124.09  ||

शातम | ते | राजन | भिस्म: | सहस्रम | उष्णी | गर्भीर | सुमिति: | ते | अस्तु ।

बाधस्ते | दृष्टि | नियकितम | पराचे: | एवं | अस्ताः | प्र | मुमुख्यिः | अस्ताः ।

śatam | te | rājan | bhishajaḥ | sahasram | urvī | gabhīrā | su-matiḥ | te | astu | bādhasva | dūre | niḥ-ṛtīm | parācay | kṛtma | cit | enaḥ | pra | mumudhi | asmat ।

2 Thou hast 1 a hundred 4 messengers of healing, 3 O King, yea, 3 a thousand! 10 Mayst 9 thou have 8 right understanding 7 profound and 6 wide. 11 Fend off 12 far 20 from us 14 by thy superior
Powers 13 all wasteful harm and 18,19 loosen 20 from us 16 whatsoever 17 sin 15 has been done. [14/210]

"11 Repel 13 the Destruction 12 away 20 from us," they cry, "18,19 loose 20 from us 16 even 17 the sin 15 that we have done." [15/504]

[Notes]

Dwelling in us as the thinker with knowledge [asme antaḥ ni-hitāḥ ketavaḥ - 1.24.7] Varuna cleaves away [mumugdhi] the sin [enah] that we have committed [kṛtām]; he abolishes [bādhasva] by his royal power [parācāḥ] our debts of the Ignorance [nihṛ-ṛtim]. Or, using a different image, the Veda tells us that this King [rājaṇ] has in his service a thousand [sahasram] physicians [bhisaḥ]; it is by their healing [bādhasva] of our mental and moral infirmities [niḥ-ṛtim, enah] that we get a secure foundation [urvi] and deep [gabhirā] right-mindedness [su-matiḥ]. [15/505]

अमी य ऋक्षा निहितासाः उच्चा नकं दद्दशे कुह चिदिवेयतुः।
अद्धधानिः ब्रह्मण्या ब्राह्मणी विचाकशब्दं नक्षत्रेति II 01.024.10 II

अमी 1 इति। येः। ऋक्षा 3। ब्राह्मणसा। 4। उच्चा 5। नक्षत्र 6। दद्दशे 7। कुह 8। चिदित 9। दिवा 10। ईतु 11।
अद्धधानिः। ब्रह्मण्या। ब्राह्मणी। विचाकशब्दं। चन्द्रमा।। नक्षत्र 16। एति। 18।

amī iti | ye | rākṣāḥ | ni-hitāsah | ucca | naktaṃ | daḍrśre | kuha | cīt | divā | iyuḥ | adabdhāni | varuṇasya | vrataṇī | vi-cākāśat | candramāḥ | naktaṃ | eti II

Lo 3 these 3 stars 2 that 4 are set 5 'on high and 7 become visible 6 'at night, 8,9 whence 10,11 do they shine out on us? 16 The moon 18 cometh 17 at night 15 'seeing entirely [8.19.16] 12 'the unbending 14 laws 13 of Varuna. [14/210]

[Alt.] 8,8 'where 11 do they travel (4.8.4) 16 'by the day (6.3.6)?

तत्चा यामि ब्राह्मणा वदमानसत्तदा शास्ते वज्ञानो हविभिः।
अहेत्यमानो वर्णेण बोधुक्षंस्य मा न आयुः। प्र मोषीः। II 01.024.11 II

tat | tvā | yāmi | brahmaṇā | vandamaṇā | tat | ā śāste | yajamānā | haviḥ-bhiḥ | ahelamānā | varuṇa | iha | bodhi | uru-śaṃsa | mā | naḥ | āyuḥ | pra | moṣiḥ II

1 Therefore 3 I approach 5 'adoring 2 thee 4 'with my soul, 6 'therefore 9 'he that doeth sacrifice,
7,8 getteth him control 10 'by his offerings: 11 disregard me not, 15 'O vast-aspiring 12 'Varuna, but
13 here 14 'awake; 19,20 'steal 16 'not 17 'from us our 18 'life. [14/210]

4 with the word (3.18.3)

15 expresser [śaṃsa – 3.4.7] of wideness [uru – 8.75.11]
"animality, the three ropes of limited mind, inefficient life, obscure physical animality, the three ropes [triṣu pāśān] with which the Rishi Shunahshepa in the parable was bound [baddhah] as a victim to the sacrificial post [dru-padeṣu]."

**Notes**

Ignorance, this matrix of sin [nihṛtīma – 1.24.9], has in its substantial effect the appearance of a triple cord [triṣu pāśān] of limited mind, inefficient life, obscure physical animality, the three ropes [triṣu pāśān] with which the Rishi Shunahshepa in the parable was bound [baddhah] as a victim to the sacrificial post [dru-padeṣu].

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We deprecate thy disregard, O Varuna, by submissions and sacrifices and offerings; dwell thou in us, O strong God, be the awakener of our souls, and destroy from us the sins that have been done. [14/210]

seek to avert thy wrath (4.1.4)

in it is a mistake to take as privative. comes from and means strong, forceful, mighty. [16/691-2]

pra-cetas - The word seems to correspond to the ideas expressed in later language by the Vedantic Prajnana. Prajnana is the consciousness that cognizes all things as objects confronting its observation; in the divine mind it is knowledge regarding things as their source, possessor and witness. [15/295]

loosen the bonds of our sins (4.12.4)

| Notes |

When Varuna the Mighty [asura] comes and sunders this threefold [triṣu] restraint [pāśān], we are freed towards riches and immortality. Uplifted, the real man arises to his true kingship in the undivided being [aditaye]. The upper [ut-tamam] cord [pāśam] flies upward [ut] releasing [srathaya] the wings of the Soul into superconscient heights; the middle [madhyamam] cord [pāśam] parts both ways and all ways [vi śrathaya], the constrained life breaking out into a happy breadth of existence; the lower [adhamam] cord [pāśam] collapses [srathaya] downward [ava] taking with it the alloy of our physical being to disappear and be dissolved in the stuff of the Inconscient. This liberation is the purport of the parable of Shunahshepa and his two great hymns to Varuna. [15/505]
SUKTA 25

Whatsoever thy peoples, whenever their nature, thou, O God Varuna, measurest out to them accordingly in sky and sky the law of their nature. [14/210-11]

Day by day whenever we, as human beings, O God Varuna... [contd. to next verse]

Let not thy delight in us be for the mortal piercing of him who is heedless nor wrath against him who is exultant. [14/211]

[Alt.] [contd. from preceding verse]...subject (10.87.8) or deliver (3.16.5) us not to the stroke (6.16.31) of the disregarding (1.24.14) slayer (5.2.10), nor to the passion (6.16.48) of him who is growing wroth (5.2.8).
परा हि मे विमन्यः पतति बस्यः श्रये।
वयो न वसतीर्य य 01.025.04

परा 1 हि 2 मे 3 विमन्यः 4 पतति 5 मे बस्यः 6 श्रये।
वयः 7 न 8 वसतीः 9 उप 10

parā hi me vimanyah patati vasysārye
vayo n vasatirya 01.025.04

कदा क्षणिक्यं नर्मा वरणं करामहे।
मृत्तीकायोऽचकसम। 01.025.05

कदा 1 क्षणिक्यः 2 नर्म 3 आ 4 वरण 5 करामहे 6
मृत्तीकाय 7 उर्ज्जवः 8 श्रयसम।

kada kṣatras-triyam naram a l varuṇam karāmahel
mṛlikāya uṛca-cakasam

1 When 4-6 shall we mould 7 for gentleness — since 8 wide is the vision in him — 3 this strong
5 Varuna 7 in whom warlike strength is the force of his nature? [14/211]

[Alt.] 1 When 4-6 may we make (10.156.2) 5 Varuna 7 show favour (1.36.12) — 3 this God (8.40.2)
8 with wide [uru] vision [cakasam] 2 and the splendour [śriyam] - 1.72.10 of hero-force
[kṣatra - 6.8.6)?

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Therefore do ye two enjoy his equal mood and like harpers tune yourselves in yoga to the Giver whose law of being [vrataya] is constancy [dhṛta], — [14/211]

[Alt.] Indeed (7.76.3) for the offerer of sacrifice (2.1.11) who holds firmly [dhṛta] the law of thy workings [vrataya] (8.44.25), do ye two [Varuna and Mitra] coming (8.60.7) without faltering (5.82.8) attain (1.2.8) equally that gentleness (from preceding verse).

unfailing (10.7.7), undeviatingly (5.82.8; 3.20.2; 10.4.7; 10.12.6)

 Vedas:  
 1. Veda sought by the one lunar month additional [upa] to the solar month [KS 6/74]  
 2. Veda seeks the ships that go down to the sea; [14/211]  
 3. And the path of the birds as they wing through the air and he knows the ships that go down to the sea; [14/211]  
 4. The twelve months with their offspring, because his nature is constancy to law, he knows him who is born into the world, [14/211]
veda | vātasya | vartanima | urohi | ṛṣvasya | brhataḥ | 
veda | ye | adhi-āsate ||

…1‘knows’ the action of 2‘the vast’ rushing and 3‘mighty’ wind and 4‘knows’ those who 5are seated [āsate] above [adhi]. [14/211]

3the paths (3.7.2) ‘of the Wideness (8.75.11)

5sublime (3.5.5)

नि यसाद धृतज्रो वरण: पःयास्वा ।
सामाज्याय सुकःः ।[[01.025.10]]

नि । ससादः । धृतज्ञः । वरणः । पस्यासु । आः
सामसाज्याय । सुकःः ।[[01.025.11]]

ते ससादः । धृतज्ञः । वरणः । पस्यासु । आः
सामसाज्याय । सुकःः ।[[01.025.12]]

ni | sasāda | dhṛta-vrataḥ | varuṇaḥ | pastyāsu | ā |
sām-rājyāya | su-kratuḥ ||

4Varuna, ‘because his nature [vrataḥ] is steadfastness [dhṛta], 1,2‘has taken his seat 6,5‘in all lordships and is 8‘very mighty’ 7‘for Empire. [14/211]

6,5‘In the rivers 4Varuna 1,2‘is seated 3‘upholding [dhṛta] the law of his works [vrataḥ], 8‘perfect in will 7‘for empire. [15/503]

5‘in the waters (4.1.11), in the homesteads (10.4.6)

अतो विभाज्यात्ता चिकित्वाः अभि पशयति ।
कृतानि याच कल्यां ।[[01.025.11]]

अतः । विधानिः । अद्वः । चिकित्वाः । अभि । पशयति ।
कृतानि । याः । चः । कल्याः ।[[01.025.12]]

ataha | viśvāni | adbhuta | cikitvān | abhi | paśyati |
krtaṇī | yā | ca | kartvā ||

1‘Therefore 6‘he sees 7‘with understanding 8‘all 9‘wonderful things; 9‘he looks 4‘with knowledge 
5‘on 6‘the things that have been done 8‘and 9‘on 8‘those that 10‘are yet to be accomplished. 
[14/211]

1Thence (10.46.6, from there – from his seat in the preceding verse)

स नो विभाज्या सुकःः अद्विदित्वः सुपथा कर्तू ।
प्र याच आयूष्यि तारिष्टाः ।[[01.025.12]]

सः । नः । विभाज्या । सुकःः । आदिव्यः । सुपथा । कर्तू ।
प्र । नः । आयूष्यि । तारिष्टाः ।[[01.025.13]]

sah | nah | viśvāh | su-kratuḥ | ādityaḥ | su-patha | karat |
p ra | nah | āyūṃṣi | tārisat ||
always (8.44.22 – on all [viśa] days [aha]); the strong of will (5.11.2); work out (2.5.8)

5 The son of Aditi, the strong One who has all mightinesses set on the good [su] path [pathā], he carried our lives across safe to their goal. [14/211]

“Perfect in will” cries Shunahshepa “let the son of Infinity make by the good path and carry out life forward. [15/507]

4Varuna weareth his golden robe and hath taken upon him a form and many clearnesses have taken their seats around. [14/211]

4Varuna puts on his golden robe of light and his scouts are all around. [15/507]

8...[the] inspirations and illuminations [clearnesses] descend and take their place round the seat of the sacrifice. These are called the scouts, “éclaireurs”, of the solar Deity, Varuna. [15/447 fn 5]; spaśa is exactly expressed by the French éclaireur, — they are the illuminations [clearnesses] which help to distinguish friend & enemy, Arya & unArya, truth & falsehoodhood. [16/661]

2Him the hurters cannot hurt, nor they who do injury to the peoples,— they are not able to measure with themselves the God. [14/211]

10 to assault (10.69.5)
He that [Varuna] has established no incomplete success in mental beings, can well have established it in our deeper selves. [14/211]

सं न बोधचाहे पुर्वयो में मध्यभूतं।
होतेव कृद्यते प्रयय ||01.025.16||

सम् || नु || बोधचाहे || पुनः || यत् || में || आध्भूतम्।
होताजवप || कृद्यते || प्रययम् ||11

सम् || नु || बोधचाहे || पुनः || यत् || में || आध्भूतम्।
होताजवप || कृद्यते || प्रययम् ||11

sam || nu || vocāvahai || punah || yatah || me || madhu || ā-bhṛtam ||
hotā-iva || kṣadase || priyam ||

33- Ye two must now declare again where ye have stored for me the sweet wine, for as the offerer of Sacrifice thou, O Varuna, eatest of all pleasantness. [14/212]

1,3 Let us (you - Varuna and me - the Rishi) converse [KS 6/81]
5 when (3.10.6) or whence (from where) (3.13.4), ye have brought (6.16.48)

दर्श न विविधर्षकं दर्श रथभिधि क्षमि।
एता जुपत मे गिरः ||01.025.18||

darśaṁ || nū || viśvarthaṁ || darśaṁ || ratham || adhi || kṣami ||
etāḥ || juṣata || me || girah ||

8 O ye words, ye do ye cling to the all-seeing and beautiful in his beautiful car [“upon – the earth - 8.43.6]. [14/212]

इम् में वरुण श्रुधी हवम्या च मृठव।
त्वामस्युवर चके ||01.025.19||

इम् || में || वरुण || श्रुधी || हवम् || अद्य || च || मृठव।
त्वाम् || अवस्युः || आ || चके ||

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imam | me | varuṇa | śrūḍhi | havam | adya | ca | mṛḷaya |
tvām | avasyuh | ā | cake

Even today, O Varuna, hear this my call and take me into thy grace, for to thee for protection I gaze. [14/212]

for you have been created (2.10.2) for [my] protection.

Tvam | viśvasya | medhira | divaḥ | ca | gmaḥ | ca | rājasi |
sah | yāmanī | prati | śruḍhi

O thou who art able to contain the universe, thou art ruler over earth and heaven; therefore in thy mastery lend us thy ear. [14/212]

3 who art wise (1.127.7)
8 shinest wide (3.10.7)

Loose upward the upper cord that binds us, cleave to either side the middle, downward cleave the lower cords that we may live. [14/212]

[Notes]

The upper [ut-tamam] cord [pāśam] flies upward [ut] releasing the wings of the Soul into superconscient heights; the middle [madhyamam] cord [pāśam] parts both ways and all ways [vi cṛta], the constrained life breaking out into a happy breadth of existence; the lower [adhamāni] cord collapses downward [ava cṛta] taking with it the alloy of our physical being to disappear and be dissolved in the stuff of the Inconscient. This liberation is the purport of the parable of Shunahshepa and his two great hymns to Varuna [1.24 and 1.25] [15/505]
SUKTA 28

\[\text{yatra grāvā prthu-budhnāḥ urydhvāḥ bhavati sotave ulūkhala-sutānām ava it ūṃ iti indra jalugalā} \]

1Where \(^1\)the stone \(^2\)wide-bottomed \(^3\)is \(^4\)upturned \(^6\)for the distilling, \(^8\)there may \(^7\)the mortar, \(^11\)O Indra, \(^8\)preserve \(^9\)of the distillings of the Pestle. [14/212]

[Alt.] \(^1\)There where \(^2\)pressing stone of delight \((5.25.8)\) \(^3\)with a wide \([prthu]\) foundation \([budhnāḥ]\) \((4.2.5)\) \(^4\)is raised high \((1.36.14)\) \(^6\)for the distilling, \(^11\)O Indra, \(^8\)approach \((8.72.12)\) and \(^12\)gulp down \(\text{the Soma pressed out [sutānām] of the mortar [ulūkhala].}\)

12drink \([jalugalā]\) \(^8\)with eagerness \([ava it]\) \(^1\)the pourings \([sutānām]\) of the mortar \([ulūkhala]\) [KS 6/101]

\[\text{yatra dvau-iva jaghanā adhi-savanyā kṛtā ulūkhala-sutānām ava it ūṃ iti indra jalugalā} \]

1Where, \(^2\)as it seemeth, two \(^3\)buttocks \([platters]\) \(^5\)are made \(^4\)a support \([adhi]\) for the distilling \([savanyā], \(^7\)there may \(^6\)the mortar, \(^11\)O Indra, \(^8\)preserve \(^9\)of the distillings of the Pestle. [14/212]

3smiters \((10.8.8), \text{Mind and Life [KS 6/107]}\)

\[\text{yatra nāri apa-cyavam upa-cyavam ca śikṣate ulūkhala-sutānām ava it ūṃ iti indra jalugalā} \]

1Where \(^7\)a woman \(^8\)learns \(^4\)the fall to the stroke \([of the Pestle]\) \(^5\)and \(^3\)the fall away from the stroke \([of the Pestle]\), \(^8\)may \(^7\)the mortar, \(^11\)O Indra, \(^8\)preserve \(^9\)of the distillings of the Pestle. [14/212]

1Where \(^7\)the Shakti \(^8\)learns \(^4\)the descent of the movement \(^3\)and \(^3\)the ascent of the movement [KS 6/107]
Whensoever thou, O Pestle, art put to thy work in house and house, speak here with deepest force like the drum of conquering hosts. [14/212]

Even though O Mortar [KS 6/103]; little mortar

Since for thee, O lord of the woodland (of delight) [O wooden mortar], the wind blows in its ways before thee, then do thou distil for Indra’s drinking the Soma juice. [14/212]

She who was firmest in enduring strength was put to the action, for there were two that were high and wielded by one who had great vigour, they ranged like horses that feed in their pastures. [14/212]

For the two [mortar and pestle] doers of sacrifice most strong to win plenitudes were playing on high like horses that devour in their pastures.

The Atmanepada expresses the vague and general idea of inner action applied to any ends of the soul. [16/587]
1.4 Fill in here \(^5\)the Soma \(^2\)that is left \(^3\)from the dish; \(^6\)in thy purity \(^7,8\)pour it forth and \(^9,10\)fill us \(^11\)with light \(^12\)to \(^13\)the very skin. [14/213]

3 from the two bowls (10.91.15), vital and mental body [KS 6/110]

6 on the purifying filter (3.26.8)

9,10 establish (10.87.3)

13 physical body [KS 6/110]
SUKTA 29

अ तू न इंद्र शंस्य गोष्ण्येषु शुभ्रिषु सह्षेषु तुवीमयः ॥ १.०२९.०१ ॥

यत् । चित्व । हि । सत्य । सोमपापः। । अनाश्स्तातः स्वव । स्मसि ।

आं । तु । न । इतः । शंस्य । गोष्ण्य । अष्ट्री । शुभ्रिषु । सह्षेषु । तुवीमयः ॥

yat | cit | hi | satya | soma-pāḥ | anāśastāḥ-iva | smasi |
ă | tu | nāḥ | indra | śaṃsaya | gušū | aśvesu | śubhiśu | sahasreśu | tuvi-magha

7Thou who art 4True, 5who drinkest the Soma, 1,2,3 whatsoever 6thou seemest as if [iva] thou wert not to express [anāśastāḥ], 12do thou 9yet 8,12hast manifest 16for us, 11O Indra, 13in lustres, 14in swift enjoyings, 15in happinesses, 16in strengths, 17O thou who hast in Force [tuvi] thy fullness [magha]! [14/213]

13,14 while the Cow (go) is the symbol of consciousness in the form of knowledge, the Horse (aśva) is the symbol of consciousness in the form of force. [15/119]

15 in brilliance (3.26.2)

16 in forcefulness; सहिन्द सहिन्द means "a thousand"; if that be its only significance, सहिन्द [here सहिन्द] must mean, myriad, thousandfold, infinitely numerous or varied. I am convinced, however, that सहिन्द meant originally as an as an adjective plentiful or forceful, or as a noun, plenty or force. [14/382]

17 O thou, with [tuvi] multitude (3.11.6) [magha] of riches (6.12.2), of amassings (3.19.1); तुवी?, तत्तवस्तु, तत्तवस्तु etc have all one meaning, strength, force [16/667]

शिप्रिन्नाकानां पते साँचीवस्तव दंसनाः

आ तू न इंद्र शंस्य गोष्ण्येषु शुभ्रिषु सह्षेषु तुवीमयः ॥ १.०२९.०२ ॥

शिप्रिन् | वाजानाम | पते | शाचीवव | तव | दंसनाः

आं | तु | न | इतः | शंस्य | गोष्ण्य | अष्ट्री | शुभ्रिषु | सह्षेषु | तुवीमयः

śiprin | vājānam | pate | śaci-vah | tava | daṃsana
ā | tu | nāḥ | indra | śaṃsaya | gušū | aśvesu | śubhiśu | sahasreśu | tuvi-magha

1O Shiprin(?), 3O master 2of plenties, 4O dweller in Power, 5thine is 6the giving; [rest as in 1.29.1b]. [14/213]

1 O Strong-jawed enjoyer (5.22.4)

4 O thou with whom is the puissance (3.21.4)

6 action (3.9.7); work (1.69.4)

विष्वाया मिथृत्वा सस्तामनवध्यमाने

आ तू न इंद्र शंस्य गोष्ण्येषु शुभ्रिषु सह्षेषु तुवीमयः ॥ १.०२९.०३ ॥

विः | स्वायवः | मिथृवध्यः | सस्तामिः | अनुवध्यानेः हि

आं | तु | न | इतः | शंस्य | गोष्ण्य | अष्ट्री | शुभ्रिषु | सह्षेषु | तुवीमयः

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ni śvāpaya | mithu-dṛśā | sastām | abudhyamāne iti |
ā l tu l naḥ l indra l śaṃsaya l goṣu l aśveṣu l śubhriṣu l sahasreṣu l tuvi-magha ॥

1.2 Cast into sleep, the two who are false [mithu] seers [dṛśā], let them slumber without awaking; [rest as in 1.29.1b]. [14/213]

समस्य त्वा अरातयो वोधुतू शूर रातयः ॥
आ ॥ तू ॥ न ॥ इंद्र शंसय गोष्यक्षेयृ शुभिःषु सहस्ये पुजीमय ॥०१.०२९.०४॥
ससांतु ॥ व्याः ॥ अरातयः ॥ बोक्तू ॥ शूरू ॥ रातयः ॥
आ ॥ तू ॥ न ॥ इंद्र ॥ शंसय ॥ गोष्य ॥ अश्येषु ॥ शुभिःषु ॥ सहस्ये ॥ पुजीमय ॥

Let these undelights fall into sleep, O hero, delights be awakened; [rest as in 1.29.1b]. [14/213]

6 असहि. Sy. शतम. There is always the ambiguity in असहि which may mean either enemy or undelight, शति being the long form permissible in the early Aryan tongue of रीति. [16/661]

समिश्र गद्भय घृण नुवंत पापायमुया ॥
आ ॥ तू ॥ न ॥ इंद्र शंसय गोष्यक्षेयृ शुभिःषु सहस्ये पुजीमय ॥०१.०२९.०५॥

 sama l indra l gardabham l mrna l nuvantam l pāpayā l amuyā l
ā l tu l naḥ l indra l śaṃsaya l goṣu l aśveṣu l śubhriṣu l sahasreṣu l tuvi-magha ॥

1.4 Crush thou the Ass, O Indra, who urges us with this spirit of evil; [rest as in 1.29.1b]. [14/213]

पताति कुक्तणाच्या ते वासो वनादधि ॥
आ ॥ तू ॥ न ॥ इंद्र शंसय गोष्यक्षेयृ शुभिःषु सहस्ये पुजीमय ॥०१.०२९.०६॥

patāti l kūṃḍrṇācyā l dūram l vātaḥ l vanāt l adhi l
ā l tu l naḥ l indra l śaṃsaya l goṣu l aśveṣu l śubhriṣu l sahasreṣu l tuvi-magha ॥

2 By that whirling one the wind speeds (falls) far from our place of delight; [rest as in 1.29.1b]. [14/213]

सर्व परिनाश जाहि जम्मया कुक्तणाधि ॥
आ ॥ तू ॥ न ॥ इंद्र शंसय गोष्यक्षेयृ शुभिःषु सहस्ये पुजीमय ॥०१.०२९.०७॥
sarbam | pari-krośam | jahi | jambhaya | kṛkādāśvam |
ā | tu | nahi | indra | śaṁsaya | goṣu | aśveṣu | śubhriṣu | sahasreṣu | tuvi-magha ||

3Slay ‘all ‘that cries out [krośam] around [pari] against us, ‘smite down ‘every breaker of our enjoying; [rest as in 1.29.1b]. [14/213]
symbolic senses are indicated by the double meaning of the
yield in the intellectual mind and the grain the
curds and the gra
[6.13.1]
purified

We foster ²for you, ³as ⁴one fattens ⁵a ram, ⁶Indra ⁷the strong slayer; ⁸,⁹sprinkle him ¹⁰with nectarous rain ¹¹ill he reaches his utmost fullness. [14/214]

We replenish (8.74.1)²for you, ³as ⁴one replenishes ⁵a well (KS 6/122), ⁶Indra ⁷of the hundred activities (1.4.9); ⁸,⁹pour on (8.72.13)⁸the bounteous giver (8.19.36), ¹⁰the moon-powers of wine (Soma) (6.16.16).

He who is ²alike ¹the tranquillity ⁴of the pure and ⁵the force ⁷of the strong enjoyers, ⁸,⁹comes upon us ¹²as if ¹³pouring ¹⁴from above. [14/214]

He who ⁸,⁹,¹⁰comes (7.4.8) ⁸to a hundred (5.27.5), ⁷or even ⁸thousand (10.79.5) ⁴of purified (1.140.1) and ⁷well-mixed soma juices (5.27.5) ¹²as if ¹³(waters) that come flowing (6.13.1) ¹⁴down.

The delight extracted from existence is typified by the honey-wine of the Soma; it is mixed with the milk, the curds and the grain [sam-āśirām], the milk being that of the luminous cows, the curds the fixation of their yield in the intellectual mind and the grain the formulation of the light in the force of the physical mind. These symbolic senses are indicated by the double meaning of the words used, go, dadhi and yava. [15/468 fn 10]
Verse 1.8.7 also refers to Indra's belly like a sea.

Master of ecstasies, strong one, who upbearest the Word, may the hymn of praise to thee, since thou art even such, become a wide force of [happy] truth. [14/214]

Stand on high for the expansion of our being, in firm plenty of [this] substance, O Shatakramu, may we express it also in other gods. [14/214]
O friends, we call for our expansions on Indra who grows fuller [taram] of force [tavāḥ] in every getting of fresh being and in every holding of substance gained. [14/214]

Surely whenever he hears, with mighty expansions, with stores of substance our call. [14/214]

I call to his ancient house the strong one who is first in force, to whom even of old, when master of thee, I call. [14/214]

father (5.3.10) had called
tam | tvā | vayam | viśva-vāra | ā | śāsmahe | puru-hūta |
sakhe | vaso iti | jaritṛ-bhyah

Therefore 5, we, 4blessed with all [viśva] boons [vāra], 5,6pray 6to thee (or 5,6get control 2of thee), 7O widely [puru] called [hūta], 8O friend of men, 9O full of substance 10for thy lovers. [14/214]

O Thunderer, 5O friend, 3thou who drinkest the Soma 3of our 7loves 2when enraptured 4they have drunk! [14/214]

Strong-jawed enjoyers (5.22.4)

Even so 5may 5thou who drinkest the Soma, 5friend, 6thunderer, 7so 6do thou 9as is done 11in the heat 10of thee 2for the sacrifice. [14/214]

[Alt.] 9even as (8.39.4) 11we desire (1.12.4) or aspire (10.70.6) 12as is done 10thy (5.12.5) 12sacrifice (10.115.4)

5May 2our 1ecstasied swiftnesses 3that intoxicate [made] with fulfilment [sadha], 5be 6full of substance [vājāḥ] of force [tuvi], 9that we may 7mount on the crests of the ecstasy and 9rejoice. [14/214]

[Alt.] 3Rejoicing together (5.20.4) or sharing in ecstasy (4.3.4) or drinking together of the
intoxication (1.51.8) ⁴with Indra, ⁵may ²our ¹opulances (3.18.4) ⁵be ⁶full of substance of force – ⁸thus ⁷opulent (2.4.8) ⁹may we rejoice.

[Not Translated] ¹¹01.030.14 II
[Not Translated] ¹¹01.030.15 II

O Aswins, ³lo she that is full [vatyā] of strong enjoying [aśva], ⁴by her [impelled] ⁶in her brilliance ¹⁵do ye come, ⁸givers of ⁷that which is luminous and ⁹full of golden light. [14/215]

O Aswins, ¹⁵come ⁴with a force ⁶full of impetuosity and ³vital energy, ⁸givers ⁷of a radiant & ⁹brilliant wealth. [14/443].

[Alt.] ²O Aswins, ⁸O effective powers of action (1.46.2), ¹⁵do ye come, ³with thy steeds (1.92.14) ⁴[impelled] by the luminously energetic (1.3.2) ⁴force of impulsion (5.6.1) ⁷full of ray-cows (5.23.2) ⁹full of golden light.
5 O bounteous givers, 3 your 4 car 6 immortal 1 that is equally [samāna] yoked [yojana] [for both of you], 9 moveth 7 over the sea, 8 O ye Aswins. [14/215]

5 O effective powers of action (1.46.2)

1,6 Ye have driven, labouring, 4 a wheel 5 of your car 3 over the head 2 of the intangible, 9 the other 10 goeth [7 round] 8 through the heavens. [14/215]

[Alt.] 10 Ye have travelled (4.8.4), 1,6 keeping down by force (4.1.15) 4 a wheel 5 of your car 3 on the head 2 of the unslayable (8.75.8), 9 the other [wheel] 10 journeys (4.14.3) 7 round (1.140.9) 8 the heavens.

3 O Usha, 4 beloved of [ ] 1 who is 4 the mortal 5 that has enjoyed 2 thee, 7 O deathless one? 8 to whom 9 journeyest thou, 10 O wide-shining Dawn? [14/215]

4 Lover [priye] of praises [kadha] (KS 6/138)
vayam Ś hi te ś amanmahi ś ā ś antāt ś ā ś parākāt ś 

अश्रव्यः 

नः 

चित्रेणुः 

अरुषिः 

vayam Ś hi te Ś amanmahi Ś ā Ś antāt ś ā Ś parākāt ś 

For 1 we "have filled ourselves with the thought 3 of thee 5,6 from our last depths 7,8 to our highest summits, 9 O high-raptured, 10 O richly hued, 11 O rosy Dawn. [14/215]

fix our mind (5.22.3) 3 on thee

व्यमः 

श्हि 

श्ते 

अम्मही 

श्चाः 

अन्तात् 

श्च आः 

श्च पराकात् 

अश्रव्यः 

नः 

चित्रेणुः 

अरुषिः 

vayam Ś hi te Ś amanmahi Ś ā Ś antāt ś ā Ś parākāt ś 

3,4 Come 5 to us 2 with these 5 plenties, 6 O daughter 7 of heaven, 10,11 contain 6 for us 7 the energy (of the world). [14/215]

[Alt.] 3,4 Do 1 thou 3,4b come 8 to us 2 with these 5 plenitudes (8.19.18), 6 O daughter 7 of heaven, 11 uphold (6.8.6) 8 for us 9 the treasure (1.1.3).
The illumine possiblesamudra are used with a covert sense in the Veda like that which means cow. Indra is called both the Ram and the

10

[pram]

5

This greatest humanity range freely like the heavens. That to enjoy, sing the word of light to this greatest seer. [14/215]

3 The word ['ajah’ a synonym for meşah] means goat as well as unborn. The words meaning sheep and goat are used with a covert sense in the Veda like that which means cow. Indra is called both the Ram and the Bull. [15/487]

4 called [hūtam] by many [puru] (7.2.6)

5 possessor of the word of light (8.39.1)

7 by your words (2.6.3)

10 All states of being, whether matter, mind or life and all material, mental & vital activities depend upon an original flowing mass of Energy which is in the vivid phraseology of the Vedas called a flood or sea, samudra, sindhu or arnas. [14/128]

15 possibly the things of our mentality (14/444)

17 bounteous giver (8.19.36); richest (8.23.23)

18,20 sing the illuminated chant (8.40.4)

19 illuminated seer (4.3.16)

His prosperings take joy in him when he gets his fair [su] access [abhiṣṭim] and fills [pram] the middle world [antarikṣa] and is surrounded by his strengths. The Ribhus, skilful minds, ascend into Indra when he pours the intoxication of his delight. The swift word of Truth climbs on to the hundred-powered God. [14/215]
In order to have vision (4.11.1) 10,11 gods of discernment .. gods of skill in work and formation. (14/444)

Ila, the goddess of revelation. (14/444)

To the Angiras seers thou broughtest the hundred treasure. (3.5.4) 

The Serpent, is the grand Adversary; for he obstructs with his coils of darkness all possibility of divine existence and divine action. [15/378; 16/25]

And thou 5,4 hast uncovered the veiling lids of the waters and held on the mountain the bountiful treasure. 12 O Indra, 11 when thou slewest the Coverer, 15 the Serpent by thy might, 16,17 then 21 thou madest the Sun 21,20 to climb up into heaven for sight. [14/216]

7 the summit or high place of being (14/444)

8 Vritra, the Serpent, is the grand Adversary; for he obstructs with his coils of darkness all possibility of divine existence and divine action. [15/378; 16/25]

22 in order to have vision (4.11.1)
by the self-laws (3.26.8)

Dasyus are the makers of false knowledge, who give their offerings into sleep. O strong god-mind, thou hast broken the cities of Pipru and made Rjiswan to advance in thy slayings [hatyesu] of the Destroyers [dasyu]. [14/216]

Notes

It is Indra as the human or mental being who slays the Coverer. Vritra is, on the other hand, the non-mental being, the non-human. He represents in man those formations of consciousness mâyâ which belong properly to the infra-mental material & animal world out of which man has come. Man's struggle is to rise above these formations which prevent his progress as the mental being. This means mental formation, consciousness that creates forms. Both Indra & Vritra are máchâ: which does not mean deceitful; but the formations of Indra are mental & of the Truth, those of Vritra non-mental, sensory, physical & therefore full of illusions & falsehoods. [14/399-400]

And thou hast increased Kutsa in thy slayings [hatyesu] of Sushna and put Shambara into the power of the King in whom the Ray [gvâya] is a guest [atithi], and trampled with thy foot Arbuda for all his hugeness. Yea, thou art born eternally for the slaying of the Destroyer. [14/216]

[Alt.] subject Shambara to (1.51.8) the one in whom the Ray is a guest; even (1.70.2) the vast (10.80.7) Arbuda
In thee all strength combined is housed and thy mind of joy for the drinking [soma] of the nectar-wine. The thunderbolt is now known to us and placed in thy arms; shear down the strengths of the foe. [14/216]

1. Distinguish in thy knowledge the Aryans from the Destroyers, teach us, make subject to the strewer of thy seat of session those who do not thy works. Be mighty in power and an impeller of the doer of sacrifice. All those deeds of thine I desire in our drinkings together of the intoxication. [14/216]

2. cut down (6.4.3);
3. is set (6.16.1)
4. linked together (4.4.12);
5. that intoxicate [mādeśu] with fulfilment [sadha] (1.30.13)
6. cut down (6.4.3);
7. all who turn not to him in their being.
8. fastenings (14/444)
When 4Ushanas 4carves into shape 3thy 6force 5by his force, 11then thy strength 7,10besieges 9with its might 8earth and heaven. 15O strong god-mind, 12,18thou growest filled, and 16the mind-yoked horses 14of the Breath of life 17,19bear 13thee 20to 21the inspired knowledge. [14/216]

presses back (3.15.1); 15Nr is applied to the male gods, active divine souls or powers, puruṣās [15/81]

When 6Indra 1takes rapture 5along 3with Ushanas 4son of the seer, 9,10he mounts behind 7a happy and 8still happier pair [of horses]. 11Mightily 13,16he loosed out 14the waters 12to their movement 15in a flood and 17,20hurled asunder 16the fortified 21cities 18of Shushna. [14/216-7]

withering, drying or dry, withered [14/445]; 19śūnta  - is pretrified by dryness, inert [14/445]

A śma 4śa 4vṛṣa-pāneṣu 4tiṣṭhāsi 4śārvāntasya 5prabhūta 6yēṣu 4mandasyā 1

Indr 5yathā 4sūtasaṃyogātā 4chakrōtāṇvālā 4śrūkām 4rōṣeṣa 4divi 2

3On thy car 1,5,2thou mountest up 4in the drinkings of the strong winegod 7offered to thee 6by the son of Sharyata 8in which 9thou hast rapture. 10O Indra, 11when 13thou hast thy desire 12of the wine [someṣu] we press [suta] for thee, 16,17then thou ascendest 15to a glory 14without enemies 18in heaven. [14/217]

The chariot symbolises movement of energy. [15/310]

in the drinkings (pāneṣu) of the strong enjoyer (vṛṣa - 1.140.2)

for the one who has pressed the wine (4.2.13); 14which no foe endangers; or free from all littleness (2.6.5)
To Kakshivan pressing the wine and seeking the word thou [O Indra!] gavest Vrichaya, the little to the great one, and becamest the mare of the stallion, O strong in power to works. All those deeds of thine must find expression in our wine-offering. [14/217]

1 Indra is lodged in the purification of the man of good thoughts. He is a chant among the Pajras, a pillar at the gate of the house, Indra [alone – 5.12.2] dwells with us as the giver of our felicity. He is a seeker of the horses and the kine and the chariots and the treasure. [14/217]

3 perfect in thought (7.2.5), deep-thinking (1.72.8), deeply meditating (6.16.7)

4 from mass. Purification (14/445)

5 firmly standing (14/445)

13 rules (10.91.3) as the ruler (10.46.1) over the riches (1.127.11)

伴 the kine and

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This is the word of adoration that has been made for the Bull, for the Self-King, for the Strong whose force [ṣuṣmāya] is of the truth [satya]. O Indra, in this strength may we abide in thy bliss, all the heroes with us and the happy illumined seers. [14/217]

[Alt.] O Indra, in this struggle (6.11.6), may we abide at once (7.3.8) in thy bliss, with all the heroes by the gods of light or with the wise ones (14/445).
SUKTA 52

त्व यु मेष महाया स्वरंतियं जते यस्य सुभवः साक्षीयः ।
अत्य न वाज्ञ हवनस्य स्ये वृत्यामवसे सूव्रक्तिभः। ॥ 01.052.01 ॥

त्यम्। सु। मेषम्। महय। स्य। अविदम्। शतम्। यस्य। सुभव।। साक्ष। ईते।।
अत्यम्। न। वाज्ञ। हवनस्यदम्। स्ये। आ। इत्रम्। वृत्याम।। अवसे। सूव्रक्तिभ।। ॥

tyam | su | meṣam | mahaya | svāḥ-vidam | śatam | yasya | su-bhvaḥ | sākam | īrate |
atyam | na | vājam | havana-syadam | ratham | ā | indram | vavṛtyām | avase | suvṛkти-bhiḥ ॥

O ‘greatest,’ well ¹this Ṛam ²who discovers the sun-world. ³His ⁴hundred powers ⁵perfect in
birth ⁶speed ⁷together ⁸on the way. ⁹Indra ¹⁰may I set travelling to me ¹¹for my increase
by my clear cuttings of speech ¹²like ¹³a galloping horse ¹⁴of plenty and ¹⁵a swiftly arriving
chariot. [14/217]

³ever-wakeful [KS 10/51]; The word ‘ajah’ a synonym for meṣah] means goat as well as unborn. The words
meaning sheep and goat are used with a covert sense in the Veda like that which means cow. Indra is
called both the Ram and the Bull. [15/487]

¹⁴swiftly arriving (syadam) in response to the call (havana - 4.9.7)

²⁰with complete purification (3.3.9). The word Suvṛkti corresponds to the Katharsis of the Greek mystics —
the clearance, riddance or rejection of all perilous and impure stuff from the consciousness. (16/71)

[A Hymn to Indra - Sri Aurobindo Archives and Research Vol. 8 No. 2 Dec. 1984 P. 130]

A hundred perfect births surprised my sight,
Then I beheld the visioned Ram of light
Whose two gold horns have rent the burning gates
Of the Sun-world's felicitous estates.
He is the Lord who thunders on my eyes
And comes a galloping strength to sacrifice
And like a hastening chariot runs to me
When he has heard my sacred poesy.

[Notes]

A hundred [śatam] perfect births [su-bhvaḥ] surprised my sight,
Then I beheld the visioned Ram [meṣam] of light [mahaya – 8.71.7]
Whose two gold horns have rent the burning gates
Of the Sun-world's felicitous estates [svāḥ-vidam].
He is the Lord who thunders on my eyes
And comes a galloping [atyam] strength [vājam] to sacrifice
And like a hastening [havana-syadam] chariot [ratham] runs to me [vavṛtyām]
When he has heard my sacred poesy [suvṛkти-bhiḥ].
He is like a mountain and unfallen in his upholdings. He brings a hundredfold thriving and increases in his strengths, when he has slain Vitra the Coverer where he covers with his siege [vrītam] the Waters [nādi] and forces downward the streams rejoicing in his nectar food. [14/217]

unsinking (10.115.4) on the foundation (3.3.1); unmoving supports (1.56.5)

[A Hymn to Indra - Sri Aurobindo Archives and Research Vol. 8 No. 2 Dec. 1984 P. 130]

He is a mountain by no thunders riven
That grows erect with all my strengths to heaven,
His tops a thousand fair prosperities crown,
His peaks can bear all things and fall not down.
He strikes the enfolding Serpent who surrounds
The rivers of Heaven and to the thirsting grounds
Pushed are sweet floods. All this he does when I
Have given to him his food of ecstasy.

[Notes]

He is [sah] a mountain [parvataḥ] by no thunders riven
That grows [vārvdhe] erect with all my strengths [taviṣīṣu] to heaven,
His tops a thousand fair prosperities [sahasram-ūtiḥ] crown,
His peaks can bear all things [dharuṇeṣu] and fall not down [acyutah].
He strikes [avadhit] the enfolding Serpent [vrītram] who surrounds
The rivers of Heaven [nādi-vṛtam] and to the thirsting grounds
Pushed [ubjan] are sweet floods [aṃāṃsi]. All this he does when [yat] I
Have given to him his food [andhasā] of ecstasy [jarhṛṣāṇaḥ].

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He is the gate in the gated house, in the teat of plenitude, a blissful foundation increased with the intoxication of their delight by the thinkers. To Indra of greatest lavish giving by my thought I call in my desire for perfect works. Now he satisfied and full of my nectar food.

in the covert (5.4.4) udder of the Cow of Light (4.10.8)

[A Hymn to Indra - Sri Aurobindo Archives and Research Vol. 8 No. 2 Dec. 1984 P. 130]

The Lord in gated worlds is the many gates. And when our thought his mind intoxicates In the closed cavern and the fount divine, A glad foundation growing with our wine, When I aspire to faultless works on earth I call him by my thought to give them birth. Then my nectar leave him filled and sweet And with his lavish treasures I am replete.

[Notes]

The Lord [sah] in gated worlds [dvariṣ] is the many gates [dvaraḥ]. And when our thought his mind intoxicates In the closed cavern [vavrah] and the fount divine [ūdhani], A glad foundation [candra-budhnah] growing with our wine [mada-vṛddhah], When I aspire to faultless works on earth [su-apasyayā] I call [have] him [tam] by my thought [dhiyā] to give them birth. Then [does] my nectar [andhasaḥ] leave him filled and sweet [papriḥ] And with his lavish treasures [maṃhiṣṭha-rātim] I am replete.

[Incomplete]
SUKTA 56

एव प्र पृविरव तस्य चिंत्रोपर्यो न योगायुद्वस्तु भुवंग्मः।
दक्षम महे पायमे हिरण्यम् रथ्मासुत्वा हिरण्यम्पूर्वसे॥ ०१.०५६.०१॥

एस.।| प्र।| पूर्वः।| अब।| तस्य।| चिंत्रः।| अस।| न।| योगाः।| उद।| अन्वंतः।| भुवंग्मः।| दक्षम।| महे।| पायम्य।| हिरण्यम्।| रथ्म।| आळ्जुतः।| हिरण्यम्।| क्रियः॥

एसाः| प्राः| पुर्वः| अथः| तस्यः| चिन्त्रः| अथः| नः| योगः| उदः| अवंतः| भुवः| दक्षः| महे| पायः| हिरण्यः| रथः| आळ्जुः| हिरण्यः| क्रियः॥

Lo, he 4,10,11 flings himself 3 on the many 6 bowls 5 of that wine 12 feasting on it, 8 like 7 a galloper that mounts 9 its mate. 18 One [the Sacrificer] turns hither 17 his chariot 16 of golden light, 20 of shaping knowledge, 19 to which his two shining powers [hari] are yoked [yogam] and 15 makes his vastness 15 to drink 13 of the all-discriming delight. [14/218]

11 comes (10.12.4) 10 up (4.13.1) and 4 down (8.40.8)

19 like Ribhus (5.52.8)

तं गृहयो नेमनिः: परीणः: समुद्रं न संचरणं सनिष्यः।
पति दक्षस्य विद्रवयर्य २ स्थान: गिरि न वेणा अधि रोह तेजसा॥ ०१.०५६.०२॥

तम।| गृहय।| नेमन।| परीण।| समुद्र।| संचरण।| सनिष्य।| पति।| दक्ष।| विद्रवय।| गिरि।| वेणा।| अधि।| रोह।| तेजसा॥

2 The expressions of our thought 3 led by guiding impulses (or, submitting to him their impulsions) 4 range 4 all over 1 this god-mind and 8 seek to possess 1 him 6 as 7 men in their wandering range 8 an ocean. 10 Even as 6 men who would take delight 17 ascend a hill, 17,18 so climb 19 by thy luminous energy 9 on to this lord 10 of discernment, 13 this force 11 of the knowledge. [14/218]

2 affirmations (8.19.1), revelations (1.140.13)

3 led by guiding (neman) impulsions (िसाः) or, submitting to him (neman) their impulsions (िसाः)

4 enclosing (3.24.5), pervading on every side, all-encompassing (5.10.1)

7 men moving abroad (3.7.1) 8 seeking to possess and conquer (5.12.4)

स तुविन्मेः अरुण विषेये गिर्भै: भ्राज्जते तुजा श्रवः।
वेन गुणम मायनिमायि वदे दुधः आधारुण राणयन्ति दामनि॥ ०१.०५६.०३॥

स।| तुविन्मः।| महाः।| अरुणः।| विषेयः।| गिरि।| भूषः।| न।| भ्राजः।| तुजः।| श्रवः।| वेन।| गुणः।| मायनः।| आव्यः।| वदे।| दुधः।| आधारुणः।| राणः।| न।| दामनि॥

सह।| तुवनिः।| महान।| अरुण।| पांम्य।| गिरि।| भ्रष्टेः।| न।| भ्राज्।| तुजः।| श्रवः।| वेन।| गुणः।| मायनः।| आव्यः।| वदे।| दुधः।| आधारुणः।| राणः।| न।| दामनि॥

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He is the mighty one who breaks through to the goal; in his virile action his force of light unclouded by the battle dust blazes out from very speed like a flame on a mountain, his force by which in those who cast their being into his he in his rapture of the wine, iron, hard to hold, binds back from working the evil strength in us [Shushana] with its illusions as if in a cord. [14/218]

mightym among warriors (5.2.5) giving delight (5.52.13)

[Alt.] tames utterly (4.4.4) [ties down] Shushana the Lord of magic (3.20.3)

When the divine strength that thou hast been increasing in thee embraces firmly the God-mind for its expansion as the Sun embraces the Dawn, then he [Indra] who dispels with his violent light-force the darkness drives the dust of battle as he cries aloud in his warring [harhari]. [14/218]

Thus he crosses the vital plane that now unmovingly supports [with your greatenings (largenesses proper to the vast Truth) - 5.71.1], the mental heavens and he stands widely exceeding it; rejoicing in the rapture, in the raining down on us [milhe] of the world of Light [sval], O God-Mind, thou slayest the Coverer, thou forestest out the flood of those waters. [14/218]

he stands [sthipah] exceeding it [ati]

sval - Swar, the world of divine solar light to which we have to ascend and which is revealed by the release of the luminous herds from the nether cave and the consequent uprising of the divine Sun. [15/439]
tvam 1 | divaḥ 2 | dhruṇam 3 | ṇiṣā 4 | Ojasā 5 | pūrthiṇyaḥ 6 | indra 7 | sadaneṣu 8 | māhīnaḥ 9 |
tvam 10 | sūrṣya 11 | maḍe 12 | ariṇāḥ 13 | apaḥ 14 | vi 15 | vṛtrasya 16 | samayāḥ 17 | pāṣyāḥ 18 | arujāḥ 19 ||
tvam | divaḥ | dharuṇam | dhiṣe | ojasā | indra | sadaneṣu | māhīnaḥ |
tvam | sutasya | made | ariṇāḥ | apaḥ | vi | vṛtrasya | samayāḥ | pāṣyāḥ | arujāḥ ||

9 Thy vastness in the seats of our earth, 7 O God-Mind, 4 upholds by its energy the vital world that upholds the heaven of mind. 10 Thou in the rapture of the outpressed wine hast set the heavenly waters flowing, thou hast broken wholly the Coverer’s stony walls. [14/218-9]

[Alt.] 7 Thou, 9 O Mighty God-Mind, 4 uphold with your energy the foundation of the heaven of mind in the seats of our earth.
SUkTA 61

अस्मा इदु प्र तवसे तुराय प्रयो न हर्मि स्तोमम माहिनाय।
कृचिष्मायाहिपिण ओहिमित्राय ब्रह्माणि राततमा || 01.061.01

अस्मै । इदु । तवसे । तुराय । प्रयो । न । हर्मि । स्तोमम । माहिनाय ।
कृचिष्माय । ओहिमित्राय । ब्रह्माणि । राततमा ।

asmai | it | ūm iti | pra | tavase | turaya | prayah | na | harmi | stomam | maahinaya |
ṛcīsamāya | adhri-gave | oham | indriya | brahmāni | rāta-tamā

1,2,3To him, to him, 5to the strong, 6to the swift 9I send 10my chant 8like 7a pleasant offering
11to the mighty One, 15to Indra [14carrying – 7.16.11] 16my sacred words 17of richest opulence,
12to the equal [sāmāya] in the stanza of illumination [ṛcī], 13to the irresistible [adhri] Ray
[gave]. [14/219]

17full (tamā) of the soul’s riches (rāta – 5.10.6) or bounteous offerings (5.66.3) or boons (5.79.4)

अस्मा इदु प्र यय प्र यसि भरामायांजू वधे सुवृक्षी।
इन्द्राय हुदा मनसा मनीषा पन्नाय पत्ये धियो नर्पयंत || 01.061.02

अस्मै । इदु । तवसे । तुराय । प्रयो । पन्नाय । भरामि । आह्गूयम । बाधे । सुवृक्षी ।
इन्द्राय । हुदा । मनसा । मनीषा । पन्नाय । पत्ये । धिया । नर्पयंत ।

asmai | it | ūm iti | prayah-iva | pra | yamasi | bharami | angusam | badhe | su-vrkti |
indriya | hrda | manasa | manish | pratanaya | patye | diyah | marjayanya

1,2,3To him, to him 5,6I give 4like [iva] a pleasant offering [prayah] and 7bringer 8a song of power
9that is a clearness cut 8in the siege and encumbrance; 17my thoughts 18are rubbed bright
11for Indra 15their first and original 16spouse 17by my heart and 13sense and 14thinking mind.

8a proclaiming (resounding) call (= योग 3.7.6)
9in all that - opposes (6.11.1) or obstructs (3.1.11) or besets and hampers (5.10.6)
10that has the purities (6.11.5), that which cleanses from blemish, the perfect rejection of sin (6.10.1)
14the right thought, the right mentality in the self-giving, the intellectual thought that seeks for the Truth
[16/576-7]
15ancient (2.7.6) 16Lord (1.68.4), Master (5.12.3)
18are made - resplendent (10.122.5) or bright and pure (4.4.8)

अस्मा इदु त्यमुपम स्वधीर भरामायांभवते।
महिष्मधूक्षिकिपितांतीमा सुवृक्षिमि सूरी वादधधै। || 01.061.03

अस्मै । इदु । त्यमुपम । स्वधीर । भरामि । आह्गूयम । आस्येन ।
महिष्मू । अच्छूक्षिमि । मतीनाम । सुवृक्षिमि । सूरीमि । वादधधै ।

asmai | it | ūm iti | tyam | upa-mam | svaah-sam | bharami | angusam | aisyena |
To him 7 I bear 9 in my mouth 4 that 5 highest 8 song of power 6 which wins [sām] the sun-world’s light [svaḥ], 15 that I may increase 10 this greatest 12 seer 11 by the pure utterances 13 of my clear-cut 17 thoughts. [14/219]

bounteous giver (8.19.36);
that has the purities (6.11.5), that which cleanses from blemish, the perfect rejection of sin (6.10.1)
illumined seer (7.1.23)

Assaṁ Ṛtu stīmam sarṁ hitamām rarity n tattva vātisamay ।

गिराः गिराः सुप्रक्ष्याय विब्रह्मिनं मेधिराय ॥ 01.061.04 ॥

Asmeyi 1 ītaye 3 ītati stīmam 4 śatam 5 hitami 6 raṣṭam 7 na 8 tadasāyā 9 tuddvītāya 10 īti

स्त्रवयम् 16 मेधिराय 17 ॥

asmal it īm iti stomam sam hinomi ratham na taśta-iva tat-sināya girah ca girvāhase su-vṛkti in trāyā viśvam-invam medhirāya ॥

To him 6a I send 4 my song 5.6b speeding 10 to get me his strength 9 as [iva] a wheel-wright [taśta] 7 sends a chariot he has made. 5 I send 11 my words, 12 clear cuttings, 16 to Indra 13 who upholds man’s words, 5.6 I send 16 my all-pervading song 17 to the Wise One. [14/219]

that has the purities (6.11.5), that which cleanses from blemish, the perfect rejection of sin (6.10.1)

Assaṁ Ṛtu sarīnīvaḥ śravasyaḥ nāmāṁ jyotIr samajaye ।

वीरे दानवकणसं वेदयमे पूर्वं गृहाश्वसं दर्मण ॥ 01.061.05 ॥

Asmeyi 1 ītaye 3 ītati sarīnīvaḥ 4 śravasyā 5 śravasyā 6 śravasyā 7 अर्कम् 8 ज्ञाता 9 सम् 10 अन्धे 11 वीरम् 12 दानावोकसम् 13 कन्दद्वाः 14 पुराम 15 गृहाश्वसम् 16 दर्मण 16 ॥

asmal it īm iti saptim-iva śravasyā īntrāya ārkam ījuvā āsam ānje īviram īdāna-okasam īvandadhyai īpurām īgūrā-śravasam īdarmān ॥

To him, 6 to Indra 10 I make 5 my song of light 9.10b to shine 8 with the offering flame and 4 make it like [iva] a horse for his chariot [saptim] 5 by my desire for inspired knowing, and 13 to adore 11 the hero 12 who is a house [okasam] of gifts [dāna], 13 to adore 16 the render 14 of the sealed cities 15 who brings out the inspired knowledge. [14/219]

like a - racer (8.43.25), galloper (10.156.1)
worked out into perfection or brightened entirely (14/481)
who brings out, affirms (8.19.1), reveals (1.140.13) [gūrta] the inspired knowledge [śravasam]

Assaṁ Ṛtu śaktam śaṅkham śantam sthāpuray ।

बृजस्य चिन्तितः योह मया तज्जनीशानामसंज्ञात यथेष्ठा ॥ 01.061.06 ॥

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For him Twastri the Maker shaped his thunderbolt that is of the sun-world and it is mighty for works and gave it to him for battle. He found out by it the vital places even of the Coverer. Speed was of him and speed was of his weapon. He was master and illimitable in works. [14/219]

15, 17 puṣa force (5.17.3); tuṣ (also tuṣ) means to strike, hurt, push, drive, also to screen, guard, protect [16/636]

1, 2, 3 His, his, this great builder’s, was the sacrifice of the wine in which Vishnu drank the draught, the delicious food. Vishnu in his mighty violence took by force all that was made ready and shooting his arrows pierced the Boar across the mountain. [14/219]

4 the Goddess-powers (4.9.4), goddess-energies (2.1.5)

The Goddess:


Vṛtra: 10 |  चित्र: |  विदत: |  बनें: |  मरम्: |  तुजन्: |  इशान: |  तुजता: |  किन्येचा: |

asmā i it | उम it | tvāṣā | taksat | vajram | svapaḥ-tamam | svaryam | raṇāya | vrtrasya | cit | vidat | yena | marma | tujan | īśānah | tujatā | kiyedhāḥ |

To him, to him, to Indra, the wives [patniḥ] of the gods [deva], have woven a song of light in the slaying [hatye] of the Serpent [ahi]. He put on for his robe the wide earth and heaven, but they could not encircle his greatness. [14/220]

To him, to him, to the Women [‘too], the wives [patniḥ] of the gods [deva], have woven a song of light in the slaying [hatye] of the Serpent [ahi].

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1,2,3 His was 6 the greatness 4-5 that overflowed 9 the earth and 7 the heaven and 10 the world of air. 12 Indra, 11 self-king 13 in the house 15 who brings all things to expression, 18 drove, 17 a strong and splendid fighter, 19 to the battle. [14/220]

The house in the Veda is a constant image for the bodies that are dwelling-places of the soul [15/297]; The human system, the house of the soul. [16/606]

1,2,3 His was 4 the strength against which 5 the strength of the Serpent 4,5 fought, 10 but Indra 6,7 clove him 8 with his thunder and 19 he with the mind of knowledge 15 let loose 14 the rivers 12 like 13 imprisoned 11 herds 16 to come to us and 18 give 17 the inspired wisdom. [14/220]

1,2,3 His was 4 the keen blaze with which 6 the rivers 5 played 8 when 11 he worked 9 with his lightning bolt 7,10 all about them. 12 He who makes man [kṛt] a lord and king [īśāna], 14 giving 13 to the giver, 17 a swift striker through impediments, 18 made 16 a ford 15 for Turviti, the swift traveller. [14/220]

11 extended (7.16.8) 13 to the offerer of sacrifice (2.1.11) 14 having given a gift (7.5.7)

17 hewing the way (6.15.5), piercing, breaking through (6.14.3)
Against him, against him 7 the Coverer 4,5 bring 6 hastily 8 thy thunderbolt, 9 be a master of things and 10 illimitable in work. 14,15 Cleave open 16 sideways 15 the channels 12 as if 13 the joints 11 of the shining Cow and 17 send 20 to range 18 the floods 19 of the waters. [14/220]

Horizontally (10.70.4)

asya it lūm iti pra l brūhi prūvyāṇi turasya karmāṇi navyaḥ ukthaiḥ yudhē yat īśāṇāḥ āyudhāṇi rghāyamāṇaḥ ni-rināti śatraṁ

His 8 deeds 4,5 declare, 4 the ancient 8 deeds 7 of the swift One, 9 a new man 10 with thy words, 11 his 9 acts 12 when 13 hurling 14 his weapons 11 for the battle, 15 charging in the fight, 16 he drives out 17 the foemen. [14/220]

9 with new 10 utterances (4.3.16)

Tears (1.127.4)

asya it lūm iti bhiyā girayaḥ ca l drāhāḥ dyāvā ca l bhūma l januṣaḥ tujete iti l upo iti l venasya l joguvānaḥ onim l sadyaḥ bhuvat viryāya nodhāḥ

In fear 1 of him, 7 the fixed 5 mountains 6 and 9 heaven 9 and 10 earth 12 shake 11 when he is about to be born. 20 Nodha 13,15 hymns 16 the cherishing power 14 of the happy god and 18 grows 17 at once 18 in his being 19 to puissance. [14/220]

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1,2,3 To him 4 that 6a gift 7 of these 6b was given and 10 he took joy, 8 the one 12 master 11 of much riches. 20 Indra 13,16 carried forward on the way 14 the White One 18 giver of the Wine 16 when he strove in rivalry 15 with the Sun, Surya 17 of the team of swift horses. [14/220]
एवा ते हारियोजना सुवृक्षित्र ब्रह्माणि गोतमासो अक्रन्।
ऐषु विश्वेयसां धियं धा: प्रातर्गुण धियाद्वसुंर्गम्यात्॥ 01.061.16॥

Thus have the Gotamas made for thee, O Indra, a cut clearness, the sacred words that yoke thy bright horses. Place in them then the thought that gives shape to universal things. At dawn may he come soon rich with thought. [14/220]

4 words of purification (6.15.4)

14 The dawning of the divine Dawn of the higher knowledge in the mind. [15/446 fn 1]
SUKTA 62

pra | manmahe | śavasānāyā | śūṣam | āṅgūṣam | girvaṇase | angiravat |
svṛkti-bhiḥ | stuvate | ṛgmiyāya | arcām | arkaṁ | nare | vi-śrutāya

1-2 We are thinking 4 a hymn of strength, 5 a hymn of power 6 to the great One when he puts forth his strength, 6 to the lover of our words, 7 even as did the Angiras seers. 8 Praising him 8 with clear cuttings of our speech 11 we would sing 12 a song of illumination 10 to the master of the words of light, 11 to the strong god 14 whom on all sides we hear. [14/221]

4 a chant of paean (6.10.2); 5 a proclaiming call (= गोवऽ 3.7.6)
8 with words of purification (6.15.4); 14 of the far-heard inspirations (5.85.1)

[Notes]

The mantra then, when it is thought of as operating to bring out the ukthyam, the thing desired & to be expressed, out of the soul into the mind state, mati, is called brahma or āṅgūṣham brahma or, briefly, āṅgūṣham; when it is thought of as mentalising the ukthyam, it is called manma or mantra, when it is thought of as expressing by speech the ukthyam in the thinker’s practical experience it is called vachas or gir. Moreover, the vachas may be either of the nature of prayer or praise; as prayer, it is called uktha; as praise it has two functions, the expression in the sādhaka of the divine activity, when it is termed shansa, and the confirmation or firm establishment of the activity once expressed, when it is termed stoma. All these expressions, brahma, manma, vachas, shansa, stoma, stava or stavas, can be and are often used to express the effect of the mantra no less than the mantra itself,— brahma then means the soul-movement or soul-state expressed in the heart or temperament, manma the mental realisation, vachas the expression of the god or his divine activities in the mortal nature, shansa the expression of the man’s higher being which is brought about by the mantra, stoma the firm established condition of the manifest god in the man. It [Mantra] is the rik when it is considered as the mantra of realisation & the word arka is used to express the act of divine realisation by the mantra; gāyatram when it is considered as the means of attainment to the power, felicity or wideness of the divine being or nature through the path of the Truth or Ritam manifested by the mantra; sáma when it brings about the harmony or equality of the different constituents of our nature, body, life-energy, mind, pure ideation in one divine ānandamaya consciousness. By the mantra the god, entering into the speech and the thought, the soul-state, takes possession of his seat in man & makes manifest there his activities. [16/726-7]
or, as it, more probably means or to the light (cow)

In the sacrifice

It is by singing the word of light

űṣyam | śavaśāṇyā | sāma |
yena | nah | pūrve | pitarāḥ | pada-jānāḥ | arcantaḥ | aṅgirasāḥ | gāḥ | avindan

Bring 3 for the great One 4 a great 5 adoration, 9 the Sama 7 of power 8 for the god when he puts forth his strength, 10 by which 11 our 12 ancient 13 fathers 16 the Angirases 14 knew 15 the foothold tracks 17 the herd of the rays. [14/221]

15 Arcaṭ (rc) in the Veda means to shine and to sing the Rik; arka means sun, light and the Vedic hymn. [15/185 fn 7]
15,17,18 It is by singing the Rik, the hymn of illumination, that they find the solar illuminations in the cave of our being, arcantō gā avindan [15/185]

In the sacrifice 1 of Indra 3 and 2 the Angirases 6 Sarama 5 discovered 8 a foundation 7 for the Son, 9 Brihaspati 16 broke 11 the rock of the mountain and 12 discovered 13 the herd of the rays and 15 the shining cattle 14,16 lowed and 17 the Strong Ones 14,16 cried out 15 with them. [14/221]

4 or, as it, more probably means 4 in the seeking (15/221); in (their) impulsion (4.6.7)
6 saramā - The Hound of Heaven; a power (intuition) descended from the superconscious Truth which leads us to the light (cow-ray) that is hidden in ourselves, in the subconscious. [15/212]
17 They [Angirases] are frequently spoken of by the appellation nr or vira [15/183]

1He 9 of the sun-world 4 by stanzæaehymn and 2 perfect verse 5 with the seven 10 nine-rayed 6 sages 7 rent by his cry 8 the mountain; 13 O Indra, 14 O Puissant, 18 thou with the ten-rayed 11 travellers of the path 17 torest 15 Vala 17 into pieces 16 by thy cry. [14/221]
2.4 It is by the stubh, the all-supporting rhythm of the hymn 5 of the seven 6 seers, 7 by the vibrating voice 10 of the Navagwas that 13 Indra 9 becomes full of the power of Swar and 16 by the cry 12 of the Dashagwas that 17 the he rends 15 Vala 17 in pieces. [15/185]

[Notes]

The seven divine Angirases are sons or powers of Agni, powers of the Seer-Will, the flame of divine Force instinct with divine knowledge which is kindled for the victory. The Bhrigus have found this Flame secret in the growths of the earthly existence, but the Angirases kindle it on the altar of sacrifice and maintain the sacrifice through the periods of the sacrificial year symbolising the periods of the divine labour by which the Sun of Truth is recovered out of the darkness. Those who sacrifice for nine months of this year are Navagwas, seers of the nine cows or nine rays, who institute the search for the herds of the Sun and the march of Indra to battle with the Panis. Those who sacrifice for ten months are the Dashagwas, seers of the ten rays who enter with Indra into the cave of the Panis and recover the lost herds. [15/242]

\[\text{Notes}\]

1Hymned 5 by the Angirases, 3 'O potent god, 4,5 thou laidst open 5 the darkness 6 by the Dawn and 7 the Sun and 8 the herd of the rays. 12 O Indra, 9,10 thou madest wide 14 the tops 11 of earth and 18 proppedst up 17 the upper 16 shining 15 world of heaven. [14/221]

1Hymned 5 by the Angiras Rishis 13 Indra 4,5 opens up 5 the darkness 6 by (or with) the Dawn and 7 the Sun and 8 the Cows, 10,12 he spreads out 14 the high plateau 11 of the earthly hill 12 into wideness and 16,17 the higher world of heaven. [15/180]

3 achiever of works (5.6.5); may be either "bounteous" or "active, formative" [16/635]
14whose streams [arṇasah] are honey wine [madhu]. [14/221]

1This 6 is 3 the most adorable 5 work, 7 the loveliest 9 deed of the Wonderful 11 that 12 the higher
streams 13 have fed us 10 in the crookedness, 16 even the four 15 rivers 14 of the Sea [arṇasah] of
sweetness [madhu]. [14/343]

“1This, 2indeed,” says the Rishi Nodha, “8 is his 3 mightiest 5 work, 7 the fairest 9 achievement
6 of the achiever, 1 that 16 the four 14 rivers 15 streaming [arṇasah] honey [madhu]
13 nourish 16 the two worlds of the crookedness”. [15/180]

[Notes]

…the four [catasrah] higher [uparāh] rivers [nadyah] of the divine being, divine conscious
force, divine delight, divine truth nourishing the two worlds of the mind and body into
which they descend [upa-hvare] with their floods of sweetness [madhu-arṇasah]. These two,
the Rodasi, are normally worlds of crookedness, that is to say of the falsehood,—the rūtam or
Truth being the straight, the anṛtam or Falsehood the crooked,—because they are exposed
to the harms of the undivine powers, Vritras and Panis, sons of darkness and division.
[15/180]

1 dvitā vi vahere samajā samīchē āyasyā: stātramānēmahāktā: ||
भगो न मेने परस्य ब्योमन्धारायढोदसी सुपद्यातः: || 01.062.07 ||

dvitā 1 vi 2 vahere 3 samajā 4 samīchē 5 āyasyā 6 stātramānēmahāktā 7 akē 6 bhagā 9 n 10 mene 11 āyasyā 12 stātramānēmahāktā 13 adhāraya 14 rodasi 15 su-damāsāh 16

6 Ayasya 9 by the words of light 7 that hymned him 2,3 uncovered and saw 1 as two 4 the eternal
goddesses 5 who lie in one lair; 16 then Indra, a doer of mighty works, 14 held 15 earth and
heaven 12 in the highest 13 ether 10 as 9 the Lord of Joy 11 holds his two wives. [14/221]

1 In their twofold (divine and human?) 6 Ayasya 2,3 uncovered 8 by his hymns 4 the two, eternal
and 5 in one nest; 16 perfectly achieving 14 he upheld 15 earth and heaven 12 in the highest 13 ether
(of the revealed superconscient) 10 as 9 the Enjoyer 11 his two wives. [15/180-1]

1 dvitā – doubly, in their manifest human & their secret divine parts [16/604]

Dvita, the god or Rishi of the second plane of the human ascent. It is that of the Life-force, the plane of
fulfilled force, desire, free range of the vital powers which are no longer limited by the strict limitations of
this mould of Matter. Trita is the god or Rishi of the third plane, full of luminous mental kingdoms
unknown to the physical mind. [15/447 fn 2]

6 In X.108.8 we have another Rishi Ayasya associated with the Navagwa Angirases. In X.67 this Ayasya is
described as our father who found the vast sevenheaded Thought that was born out of the Truth and as
singing the hymn to Indra. [15/174-5]

13 parame 13 vi-oman - Infinity of the superconscient being [15/523 fn 1]; highest heavenly space of the
supreme superconscient [15/322]
Sanat | divam | pari | bhūma | vi-rūpe | punah-bhūvā | yuvāti | iti | svebhī | evaih | kṛṣṇebhīḥ | aktā | uṣāḥ | ruṣāt-bhīḥ | vapuh-bhīḥ | ā | carataḥ | anyā-anyā

7 Two young goddesses of differing forms who are ever reborn, eternally to each other by their own motions about earth and heaven, Night with her dark, Dawn with her shining limbs. [14/221]

Nodha says of the Night and Dawn, the dark physical and the illumined mental consciousness that they new-born about heaven and earth move into each other with their own proper movements, i.e. spontaneously. [15/181]

14 body (8.19.11)

Sanemī sakhyam svapasyamāna: sunadārā shabhamsa | sanemī 1 | sakhyam 2 | su-apatysyamāna: 3 | su-ā 4 | dāḍhārā 5 | shabhamsa 6 | su-ādānamsa 7:

Āmāsu chhāthiyē pakhmant: pāy: kṛṣṇāsu bhūdāhāhinīḥ | 01.062.09

Sanemī 1 | sakhyam 2 | su-ādānamsa 3 | su-ā 4 | dāḍhārā 5 | shabhamsa 6 | su-ādānamsa 7:

Āmāsu 8 | chhāthiyē 9 | dāḍhārā 10 | pakhmant 11 | ātā 12 | pāy 13 | kṛṣṇāsu 14 | bhūdāhāhinī 15 | rōhinī 16

Sanātāṃ śakty svapasyamāna: sunadārā shabhamsa | sanātā 1 | śakty 2 | sunadārā 3 | shabhamsa 4 | su-ādānamsa 5:

Puruḥ sahasra Janyō no patni-devāvastti svabhāro ahubhāṇi | 01.062.10

Sanāt 1 | śakty 2 | abhi 3 | avata 4 | bhāvata 5 | rākṣante 6 | ahubhā 7 | patni 8

Puruḥ 9 | sahasra 10 | Janyō 11 | abhi 12 | patni 13 | duvāsyaṇit 14 | svabhāro 15 | ahubhāṇam 16

Sanāt | sa-nilāḥ | avanīḥ | avāṭāḥ | rākṣante | amṛtāḥ | saha-bhīḥ | puruḥ | sahasraḥ | janaṇaḥ | na | patniḥ | duvāsyaṇi | svasāraḥ | ahrayaṇam

1 And eternally the immortal rivers who dwell in one house run not dry, but keep by their strengths his many thousand workings; sisters, they are to him like who are mothers and serve him with their works and he deviates not from his labour. [14/222]

16 ahrayaṇa. It may be from to attract out of the way [16/665]

And eternally thy felicitous riches lie in thy arm of light and are not wasted nor destroyed, O potent god. O Indra, thou hast light, thou hast will, a wise thinker. Master of powers, teach us of them by thy powers. [14/222]

And for thy eternity of being, O Indra, 11th the Gautama has carved a [new] sacred word for the yoking [yoganâya] of thy bright horses [hari] and for thy good [su] leading [nithâya] of us, O mighty One. At dawn may he quickly come rich [vasu] with thought [dhiyâ]. [14/222]
3. Skilful Knower or the Shaper in knowledge: Pūrṇaṅgi Amrtha, 1

4. When thou art he who dwells in the wideness, 5 thou art 6 a soul of power, 7 thou art 8 one who overcomes. 11 Thou wast 19 with young and luminous 17 Kutsa and smote 12 Sushna 13 in the strength, 14 in the satisfaction, 15 in the summit. [14/222]
13 vrjaneśu - struggle (6.11.6); the Gods are in constant battle with the Vritras and Panis to give to man the herds, the waters and the Sun or the solar world, gā, apah, svah. [15/109]

14 pṛkṣe - The word pṛkṣa is rendered food in the ritual interpretation like the kindred word prayas. The root means pleasure, fullness, satisfaction, and may have the material sense of a “delicacy” or satisfying food and the psychological sense of a delight, pleasure or satisfaction. The satisfactions are three but closely associated together - satisfactions of the body, satisfactions of the vitality, satisfactions of the mind. [15/329]

tvam ā cil gopāli: saika vṛtratvaḥ vrūṭhrakarmananāmaḥ. ।

yat śūrya vrūṣam: paratāṁ vrtvāyogavākto vṛūṣaṭṭhāḥ ॥ 01.063.04 ॥

tvam | ā | cil | gopāli | saika | vṛtratvaḥ | vrūṭhrakarmananāmaḥ. ।

yat śūrya vrūṣam: paratāṁ vrtvāyogavākto vṛūṣaṭṭhāḥ ॥ 01.063.05 ॥

1 | Thou, 4 | O Indra, 12 thou art 6 the comrade 58 who gavest 3 that 58 impulse, 8 when, ["O Thunderer - 1.30.12], 10 O puissant [vṛṣa] in works [karman], 12 thou didst crush 7 Vritra the Coverer, 14 when, 14 O hero 15 of the puissant [vṛṣa] mind [manah], 16 with the powers that go beyond 21 thou easily [vṛthā] overcamest [sāt] and 17,20 hewedst 18 the Destroyers 20 to pieces 19 in the house. [14/223]

18 The Titans, dividers of our unity and completeness of being and sons of the Mother of Division, who are powers of the nether cave and the darkness. [15/439 fn 2]

19 native seat (1.140.1); symbolically the altar, psychologically the human heart. [16/654]

1 | Thou, 4 | O Indra, 8 when mortals 9 desire not to remain 7 even 6 in the strong fortress, 5 make that movement free from harms. 10,12,15 Uncover 13 the regions 14 to 11 our 14th warhorse, ["O Thunderer - 1.30.12] 18 break 16 like thick clouds 19 the unfriendly people. [14/223]

9 turn away from (6.3.2), abhor (7.1.13) [7 even 6 the strong fortress]

16 as [iva] with thick falling blows [ghanā ] (1.36.16)
tvām | ha | tyat | indra | ama-sātāu | svah-nilhe | narah | ājā | havante | tava | svadhā-vaḥ | iyam | à | sa-marye | ūtiḥ | vājeṣu | atasāyyā | bhūt

1.2 Thou, [that] 1.2 thee 7 men 9 call 6 in the battle, 5 in the getting [sātāu] of the floods [ama], 6 in the streaming [nilhe] bounty of the sun-world [svah]. 1.1 O lord of thy law of nature, 18 let 12 this 15 increasing 16 of thy 16 plenties 13, 18 be 1 the movement we shall get to 14 through the clash of the battle. [14/223]

5 ama - All states of being, whether matter, mind or life and all material, mental & vital activities depend upon an original flowing mass of Energy which is in the vivid phraseology of the Vedas called a flood or sea, samudra, sindhu or arnas. [14/128]

14 in our labour or, in the great work, struggle, aspiration (9.1.7)

व्याधं ह त्वाचिन्द्र सम युध्यंपुरो बहिष्कुमक्षाय दर्शे म 

1.2 Thou, [that] thou, 4 Indra, 8 Thunderer, 6 warring 10 brokest 9 for Purukutsa 5 the seven 7 cities. 13 When 15 easily 16 thou hadst cut out 11 the seat of his session 14 for Sudas, 16 then didst thou turn 18 O King, 17 evil of suffering into 19 good 21 of bliss 20 for the Puru. [14/223]

[Alt.] O King, 12 as 15 easily 12b as 13 when 16 thou hadst cut out 11 the sacred grass (6.11.5) 14 for Sudas, 16 didst thou make (1.71.5) 19 supreme good (1.140.13) 17 from evil, sin, sorrow (3.15.3) 20 for the Puru. [14/223]

20 for men (10.4.1), for the multitude (5.23.3)

व्याधं ह त्वाचिन्द्र सम युध्यंपुरो न पीयवः परिज्ञाम् 

4 Thou, thou, 4 Indra, 11 O pervading 5 godhead, 10 increasedst 3 for us 9 like 8 the waters 2 that 6 rich and varied 7 moving force 12 by which, 13 O hero, 14, 16 thou extendest 15 to us 17 thy self and 18 thy energy and 21 make it to stream out 20 in every way. [14/223]

7 iṣam – The power that enables us to make the journey through the night of our being to the divine Light [15/413 for 2]

11 परिज्ञाम् wide-extending (4.3.6); Sy. परिज्ञात | I take it = capacious, Rt ब्रम्म [16/655]
A song has been made for thee, O Indra, by the Gautamas, and the sacred words spoken towards thee with thy two bright horses; bring plenty of thy riches in a beautiful form. At dawn may he quickly come rich with thought.

[Alt.] The sacred words have been formed for thee, O Indra, by the Gautamas, and spoken, with prostration towards thee with thy two bright horses;
The swift attaining  
the Divine as the master of rejection of all perilous and impure stuff from the right 

They bring a clear-cut song to the puissant host, the excellent [su] in sacrifice [makhāya], creators and ordainers, the Maruts. I make to shine out as if flowing waters, a thinker skilful-handed with my mind, the words that come into being [bhuvah] in me [a] in the births of knowledge. [14/223]

They are born, the swift Bulls of heaven, Rudra’s strong smitters, the sinless Mighty Ones. Purifying are they and pure and bright like Suns, dire [ghora] bodies [varpasah] like rushing warriors. [14/223]

The word Suvrikti corresponds to the Katharsis of the Greek mystics—the clearance, riddance or rejection of all perilous and impure stuff from the consciousness. [16/71 fn 9]
They vehemently rushing they come,  
the fixed of earth and heaven, to move by their might. [14/223-4]

They shine out with rich and varied lustres to make themselves a body. On their breasts they have cast golden ornaments for the delight of beauty. Burning lances are on their shoulders. Together by the law of their nature are born the strong ones of heaven. [14/224]

They anoint themselves with rich and varied anointments [1.3.13]

Vehemently rushing they come, makers of men into lords and kings [ishana], destroyers of all who would injure [risha], by their strength winds and lightnings, press the teats of heaven, stream violently its torrents and speeding everywhere [pari] feed the earth with milk. [14/224]

Impetuous (7.5.5); युधिः means teat, udder. It means obviously anything raised or swollen or holding in itself swelling contents,—so the continent, womb, teats, breasts, bosom—and into the latter senses it has crystallised. [16/622]
pinvanti | apaḥ | marutaḥ | su-dānavaḥ | payaḥ | ghrta-vat | vidatheṣu | ā-bhuvaḥ | atyam | na | mihe | vi | nayanti | vājinam | utsam | duhanti | stanayantam | aṣṭitam ||

3The Maruts, 4 great [su] givers [dānavaḥ] 8 who are born [bhuvaḥ] to us [ā] 7 in the coming of knowledge, 12 feed 2 the waters and 11 make them 5 a milk 6 full [vat] of the brightness of clarified butter [grhṭa] and 13 lead 12 about 14 the master of plenty 10 like 9 a galloping horse 11 that he may rain his bounty and 16 milk 17 the loud 18 unwasting 15 fountain. [14/224]

14 steed of plenitude (5.6.3)

महिषासो माविनिध्रभावनो गिरयो न स्वतवसो रुपुयदः।
मुगा इव हसिन: खाद्या वना यदाहणीषु तिवियरुपुयद्वं II 01.064.07 II

महिषासः । । माविनः। । चित्रभावनः। । गिरयः। । नः। । स्वतवसः। । रुपुयदः। ।
मुगा:इव। हसिनः। । खाद्यः। । वनः। । यतः। । आरणीषः। । तिविषः। । अयुध्यमः। ।

mahisāsah | māyinaḥ | citra-bhānavaḥ | girayaḥ | na | sva-tavasaḥ | raghu-syadaḥ | mṛgāḥ-iva | hastinaḥ | khādatha | vanā | yat | āruṇiṣu | taviṣṭḥa | ayudhīvam

4Great ones, 2 full of creative knowledge and 3 rich with manifold lustres, 7 moving [syadah] swiftly [raghu], 8 strong in your own strength 5 like 4 hills, Maruts, 10 you devour 8 like [iva] 9 the trunked 8 beasts [mṛgāḥ] 11 the pleasant woods of earth 12 when 15 you have yoked 14 your strength 13 to the ruddy herd of the lightnings. [14/224]

6 self-strong (4.2.6); Sy. explains स्वतन्त्र = धनन्त्र, I take it as स्व self & धनन्त्र strong from ू meaning strength as in tavisha, tavishi, tavas. [16/646]

सिंहः इव नन्दति प्रचेतस: पिषा इव सुपिषो विशववदसः।
क्षोरो जिन्ततः: पूपनिधिभिः: समिस्ववध: शाबसाहिमयवः। II 01.064.08 II

सिंहः:इव। नन्दति। प्रचेतसः। पिषा:इव। सुपिषः। विशववदसः।
क्षो:। जिन्ततः। पूपनिधिभिः। ऋषिद्रिहिण:। सम्। इति। सज्जाध:। शाबसा:। अहिद्यमयः।

siṁhāḥ-iva | nānadati | pra-cetasah | piśāḥ-iva | su-piśāḥ | viśa-vedasaḥ | kṣapaḥ | jinvantaḥ | prṣatiśbhiḥ | ṛṣṭi-bhiḥ | sam | it | sa-bādhaḥ | śivasā | ahi-manyavaḥ

3 Wise of mind 7 they roar aloud 1 like [iva] lions [siṁhāḥ], 6 omniscient and 4 like [iva] good moulders [piśāḥ] 8 who knead all into forms, 11.8 gladdeners 'of the nights 8 with dappled mares and 10 lances, 13 when beset and stayed, 15 python-passioned 14 in their might. [14/224]

8 जिव animate (3.3.7); 15 python [ahi] - passionate [manyavah]

रोदसी आ वदता गणित्र्यो नृषाच: शूरा: शाबसाहिमयः।
आ वंधुरेष्वमितर्न दर्शता विद्वृत्ता तत्कथा मरतो रघेखु वः। II 01.064.09 II

रोदसी | इति | आ | वदत। | गणित्र्यः। | नृषाच। | शूरा। | शाबसा। | अहिद्यमयः।
आ। वंधुरेष्वू। | अमित।। | न। | दर्शता। | विद्वृत्त। | न। | तत्कथा। | मरत।। | रघेखु। | व।

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4 In the beauty of your hosts, you speak to earth and heaven. You cleave [sācaḥ] to men [nr], heroes python-passioned in your might. A force stands in the bodies of your chariots, O Maruts, that is like lightning and like a might that has vision. [14/224]

4 in the glory of your companions [gaṇa] (8.23.4); Ṛṣi: “splendours” or “forces” or “movements of light” (14/485)

8 python [ahi] - passioned [manyavaḥ]

10 in the two sides of a chariot front (3.14.3)

11 splendour (1.73.2)

viśva-vedasāḥ | rayi-bhiḥ | sam-okaśaḥ | sam-miślāsaḥ | taviśībhīḥ | vi-rapśīnaḥ | astāraḥ | iṣum | dadhīre | gabhastyoḥ | ananta-śūmāḥ | vṛṣa-khaḍayaḥ | naraḥ

1 Omniscient are the Strong Ones and dwellers with the riches, inseparably [sam] joined [miślāsaḥ] to strengths and overflowing in might, shooters who hold the javelin in their two hands of light, infinite [ananta] strengths [śūmāḥ] with daggers [khaḍayaḥ] of puissance [vṛṣa]. [14/224]

6 exuberant in strength (10.115.3)

7 the Archer (1.71.5)

hiraṇyaebhiḥ | pavi-bhiḥ | payaḥ-vṛdaḥ | ut | jighnante | ā-pathyāḥ | na | parvataḥ | makhāḥ | ayaśaḥ | sva-sṛtaḥ | dhruva-cyutaḥ | dudhra-kṛtaḥ | marutaḥ | bhrājat-ṛṣṭayaḥ


6 travellers coming to us (5.52.10); 15 with their shining [bhrājat] spears [ṛṣṭayaḥ] (1.31.1)
ghṛṣum | pāvakam | vaninam | vi-carṣānim | rudrasya | sūnum | havasā | grṇīmasi | rajāh-turam | tavasam | mārutam | gaṇām | rījiṇām | vrṣaṇām | saścata | śriye

8We sing 7with invocation 1the blazing, 2purifying, 3enjoying, 4all-seeing 6children 5of the Violent One. 15Cling 16for the glory 14to the strong and puissant 11Marut 13host 15who move with a straight 10force 9crossing [turam] the middle world [rajaḥ]. [14/225]

8Children 9of Rudra – Maruts

1 luminous (4.2.13);

pr navam | shasasa | jana'i | aṭi | tasya | va | aṭi | marlo | yamāvata

2Soon 3that 4mortal 12whom 13ye have cherished, 11O Maruts, 8takes his place 5in might 7above 8all men. 16He gets 4with his war-horses and 18his strong ones 17wealth and 15plenty and 21,22dwell 20in a wise will 19that meets [ā] the question [prṛcchyaṃ] and 23increases. [14/225]

[Alt.] 13have protected (1.36.17) 10s in 9your 10guard (6.5.7);

chakravīray maḥa | pūṣu | dūtraṇa | dhumantaṇa | mahabhuṣya | dhanam

8Put 7in the masters of riches, 2O ye Maruts, 5a luminous 6strength 1active in works and 4hard to wound 3in the battles and 15may we increase 15for a hundred 16winters 12the Son and 14offspring of our body 11who is all-seeing and 10sung by the word and 9[ ]. [14/225]

1 for the action that has to be done (8.13.3)
4 hard [5:] to cross [वषा] (5.15.3); inviolate (2.2.10)
9 [the extractor (spṛtām) of riches (dhana) - 5.8.2; who brings out (spṛtām) the riches (dhana) – 5.8.2]
12 it may mean anything formed or created or formation or creation. [16/635]
Now 8 set 7 in us, 3 O ye Maruts, 2 the firm 9 hundredfold and 9 thousandfold 11[\*] 6 treasure 4 full of hero strengths 5 that puts forth its might and overcomes [saham] in the movement of the path [ṛti]. 12 At dawn 18a may he 15 quickly 18b come 14 rich [vasuḥ] in thought [dhiyā]. [14/225]

5 overbears the charge of the foe [saham] (6.14.4)

\* [\*] ever increasing - KS 10/83
SUKTA 80

इत्था हि सोम इमेदः ब्रह्मा चकार वर्धनः
शविष वज्रन्तोजसा पृथिविया नि: शशा अहिमचन्ननु स्वराज्यः || 01.080.01 ||

इत्था । हि । सोमः । इमेदः । ब्रह्मा । चकार । वर्धनः ।
शविषः । वज्रन्तः । ओजसा । पृथिविया: । निः: । शशा: । अहिमः । अर्चनः । अनु: । स्वराज्यः ।

ितथः हि सुमः तथा समेदः ब्रह्माः चकार वर्धनः
शविषः वज्रन्तः ओजसा पृथिविया: नि: शशा अहिमचन्ननु स्वराज्यः || 01.080.02 ||

ितथः तथा समेदः ब्रह्माः चकार वर्धनः
शविषः वज्रन्तः ओजसा पृथिविया: नि: शशा अहिमचन्ननु स्वराज्यः || 01.080.03 ||

1Rightly 5in the intoxicating 3Soma-wine 4the Priest of the word 7has made 8thy increase. 9O most puissant 10Thunderer, 11by thy might 13,14thou hast expelled 12from the earth 15the Serpent, 16singing the word of illumination 17in 18the law of thy self-empire. [14/225]

17in the wake of (3.15.3)

स स्माद्यम् मद: सोमः स्येनाभूतः सुनः।
वेना त्रि निर्मयो जयंथ वज्रन्तोजसाचननु स्वराज्यः || 01.080.02 ||

सः। तथा। अमदः। कृष्णः। मदः। सोमः। स्येनाभूतः। सुनः।
वेनः। कृष्णः। निः। अमदः। जयंथ। वज्रन्तः। ओजसा। अर्चनः। अनु। स्वराज्यः।

सथः। त्वः। अमदः। व्रषः। मदः। सोमः। स्येनाभूतः। सुनः।
वेनः। कृष्णः। निः। अमदः। जयंथ। वज्रन्तः। ओजसा। अर्चनः। अनु। स्वराज्यः।

1That 5intoxicating 6Soma 8which was pressed, 7which was brought by the Falcon, 3°had made 2thee [O enjoier, - 1.140.2] 3drunk with rapture, 9by which 11,13thou smost 10the Coverer 12out from the waters, 14O Thunderer, 15by thy might, 16singing the word of illumination 17in 18the law of thy self-empire. [14/225]

1brought [ābrṭhaḥ] by the Falcon [śyena]. The liberated powers of the mind are wide-winging birds; this mental being or this soul is the upsoaring Swan or the Falcon that breaks out from a hundred iron walls and wrests from the jealous guardians of felicity the wine of the Soma. [15/383]

प्रेमाध्यासित आर्धः न ते वज्रो नि यंसते।
इंद्र नृपम् हि ते शाबे हनो व्रत्त जया अपोर्चननु स्वराज्यं || 01.080.03 ||

प्रः। इहः। अभि। इहः। ध्र्मुहः। नः। ते॥ व्रजः। प्रः। निः। यंसते।
इहः। नृपम्। हि। ते॥ शाबे। हनः। व्रजः। जया। अपः। अर्चनः। अनु। स्वराज्यः।

pra। ihi। abhi। ihi। dhrṣṇuhi। na। te। vajraḥ। ni। yamsate।
indra। nṛmnam। hir। te। savaḥ। hanaḥ। vrtram। jaya। apaḥ। arcan। anu। sva-rājyam॥

1,2Advance, 3,4approach, 5be violent; 7thy 8thunderbolt 6cannot 9,10be controlled. 11O Indra, 13for 14thy 15puissance 12is a god-might, 16slay 17the Coverer, 18conquer 19the waters, 20singing the word of illumination 21in 22the law of thy self-empire. [14/225]
Indrā 9offended 4assails 3the height 2of Vritra 3where he lashes his body, and 8,9smites him 5with the thunderbolt, 12urging 10the waters 11to their flow, 13singing the word of illumination 14in 15the law of his self-empire. [14/226]

O Indra, 4master of the thunder-stone, 6thunderer, 2for thee 7an energy 5that cannot be moved, 8when 17thou slewest 16by thy wisdom 10that 11cunning one, 12the Beast, 18singing the word of illumination 19in 20the law of thy self-empire. [14/226]
धे वे ब्रह्मसं अस्थिरन्वयिताम नात्मको अनु ।
महात इत्य वीर्य बाह्रहस्ते तल्ल हितमदितनु स्वराज्यं || 0.080.08 ||

धि । ते । ब्रह्मणः । अस्थिरनव । नवतिम । नात्मकः । अनु ।
महात । ते । इत्य । वीर्यम । बाह्रः । ते । ते । बलम् । हितम् । अर्वयः । अनु । स्वराज्यम् ।

वि । ते । वैरासः । अस्थिरनव । नवतिम । नात्मकः । अनु ।
महात । ते । इत्य । वीर्यम । बाह्रः । ते । ते । बलम् । हितम् । अर्वयः । अनु । स्वराज्यम् ।

2. Thy thunderbolts 4set themselves abroad 7along the ninety 6rivers; 8great is 9thy 11energy [10O Indra]; 14strength 15is established 12in thy 12two arms, — 16singing the word of illumination 17in 18the law of thy self-efficacy. [14/226]

stand 1extended (9.83.2); 6lit. navigable

7 derived from ते to open, expand, display, open into full vigour, includes in the forms ते, ते etc the idea of excellence, full or superior force etc. Hence the later idea of strength, energy or heroism. [16/588-9]

सहस्र दानमययित च ्विघः ।
शतेननन्वन्तिविद्ययात्रा ब्रह्मादतंत्रनु स्वराज्यं || 0.080.09 ||

सहस्रः । दानमयः । अर्चन । परि । स्तोभत । विघः ।
शताः । एकम् । अनु । अनोनवः । इत्यायः । ब्रह्मः । उत्तमयतः । अर्चनः । अनु । स्वराज्यम् ।

sahasram । sākam । arcata । pari । stobhata । viṃśatīḥ ।
śatā । enam । anu । anonuvah । indrāya । brahma । ut-yatam । arcan । anu । sva-rājyaṃ ।

1. The Thousand [111.12.6] 3sang the word of illumination, 4the Twenty [standing 4all around – 5.18.4] 5affirmed him, 7the Hundred 10moved 9in his wake, 11to Indra 12the Word 13was lifted up, — 14singing the word of illumination 15in 16the law of his self-efficacy. [14/226]

1 sahasram, 7śatā - The constantly recurring numbers ninety-nine, a hundred and a thousand have a symbolic significance in the Veda which it is very difficult to disengage with any precision. The secret is perhaps to be found in the multiplication of the mystic number seven by itself and its double repetition with a unit added before and at the end, making altogether 1+49+49+1=100. Seven is the number of essential principles in manifested Nature, the seven forms of divine consciousness at play in the world. Each, formulated severally, contains the other six in itself; thus the full number is forty-nine, and to this is added the unit above out of which all develops, giving us altogether a scale of fifty and forming the complete gamut of active consciousness. But there is also its duplication by an ascending and descending series, the descent of the gods, the ascent of man. This gives us ninety-nine, the number variously applied in the Veda to horses, cities, rivers, in each case with a separate but kindred symbolism. If we add an obscure unit below into which all descends to the luminous unit above towards which all ascends we have the full scale of one hundred. [15/313]

इंद्रम् वृत्तम् तत्त्वशासनं निरन्यासास सहः ।
महातदस्य पौरवेऽ वृह जयव क अमृतदितनु स्वराज्यं || 0.080.10 ||
Indra 4,5 smote out of him 7 his [Vritra's] 3 energy, 4,5 he slew 7 force 4 with force; 5 great is 10 his 11 virile strength; 13 when he had slain 13 Vritra, 14 he released the waters, 15 singing the song of illumination 16 in 17 the law of his self-empire. [14/226]

Lo, these two 7 great goddesses 5 tremble 6 with fear 4 to 3 thy 46 wrath, 8 when, 9 O Indra, 10 O Thunderer, 11 by thy might, 13 having the Maruts in thee, 14 thou hast smitten 12 the Coverer, 15 singing the word of illumination 16 in 17 the law of thy self-empire. [14/226]

with the life-gods (3.4.6)

Vritra 7,8 terrified thee 5 [Indra] 1 not 3 by his shaking, 3 nor 4 by his thundering; 12 the adamant 13 thousand-lustred 11 thunderbolt 14 sped 9 against 10 him — 15 singing the word of illumination 16 in 17 the law of thy self-empire. [14/226]

the iron (1.58.8)
When thou warrest \(^6\) with thy thunderbolt \(^2\) against Vritra \(^4\) and \(^5\) his bolt, \(^1\) when, \(^9\) O Indra, thou wouldst slay \(^8\) the Python, \(^12\) thy puissance \(^13\) became a fixed mass \(^11\) in heaven.

Singing the word of illumination \(^{16}\) in \(^{17}\) the law of thy self-eupire. [14/226]

\(\text{abhi-jao ne te adhriva yatsha jagalv rejate} ||
\text{tvastra vhitam manab indr vevikha bhicharchanاخر svaram} \ || \text{01.080.14} ||
\)
SUKTA 81

इंद्रा मदयावशेषे शालसे व्रत्तह नृपिः ।
तमां महतसु आजिषः उत्तः अभः हवामहे सः वाजेशु प्रोऽविषेः ॥

इंद्र, 1 मदयां 2 कवृधे 3 शालसे 4 व्रतरहे 5 नृपिः 6।
तमः 7 इतः 8 महतसुः 9 आजिषः 10 उतः 11 अभः 12 हवामहे 13 सः 14 वाजेशु 15 प्रोऽविषः 16।

indraḥ | madāya | vavyṛdhe | śaśase | vṛtra-hā | nṛ-bhiḥ |
tam | it | mahat-su | ājiṣu | uta | im | arbe | havāmahe | sah | vājeṣu | pra | nah | aviṣat ||

1Indra, the Slayer [hā] of the Enemy [vṛtra], 3 has increased 4 by his men 5 for the intoxication, 4 for the puissance and 7 him 8 we call 9 in the great 10 courses of battle 11 and 12 him 13 in the little. 12May 15 he 17,19b foster 18 us 16 in the fullnesses of plenty. [14/227]

5 Vṛitraḥ. S. says Vṛitra may mean either the Coverer or cloud, the Asura Vṛitra or simply the human enemy. The fixed epithet Vṛitraḥ must surely have always the same meaning; it refers always to the Serpent, Ahi Vṛitra. The battles spoken of in the hymn are those between Indra and Aryan men on one side and Vṛitra and his hosts who oppose them. [14/227 fn 3]

6 Nṛbhīḥ. S. as usual renders, the leaders (of the sacrifice), that is to say, the priests. More rarely he simply takes nṛ in the sense of man. Nṛ refers sometimes to the gods, sometimes to men. It meant originally, in all probability, “moving”, “active”, then “strong”, and so “man” or “hero” = कृ or the Strong Ones, the male Gods. Here I take it to refer to the Maruts, Indra’s men, his Viras, Fighters or Strong Ones. [14/227 fn 4]

16 S. “12May 15 he 17,19b protect 18 us 16 in battles.” The hymn is rather for increase of wealth than protection 12. वाज besides does not mean battle; there is not a single passage of the Veda which compels this sense. S. takes it usually “food”, sometimes “strength”. But numerous passages can be quoted in which it is equivalent to dhanaḥ and this meaning gives good sense everywhere. I render it consistently by “plenty” or “plentiful”. [14/227 fn 5]

असि हि वीर सेवोऽसि भूरि परावर्तिनः ।
असि द्राक्षस्य चिथृतः यजमानाय शिशक्षस्य सुवस्ते भूरि ते वसु ॥

असि 1 हि 2 वीरः 3 सेवाः 4 असि 5 भूरि 6 परावर्तिनः 7।
असि 8 द्राक्षस्य 9 चिथृः 10 वृधः 11 यजमानाय 12 शिशक्षसिः 13 सुवस्ते 14 भूरि 15 ते 16 वसु 17।

asi | hi | vira | senyah | asi | bhuri | para-dadih |
así | dabharsya | cit | vṛdhah | yajamānāya | śiksasi | sunvate | bhūri | te | vasu ||

3O Hero, 1 thou art 4 our Lord of hosts and 5 thou art 7 the giver over to us 6 of the much, and 8 thou art 11 the increaser 10 even 9 of the little; and 12 for the sacrificer 14 who offers the Soma-
wine 13 thou bringest out (givest) 16 thy 15 much 17 substance. [14/227]

4 Senyah. S. “equal to an army”. [14/227 fn 6]

6 giver [dadih] over or back [para – 5.3.12]

8,9 S., curiously, “of thy little worshipper”. [14/227 fn 7]
When the courses of battle arise, the wealth is held for the violent One. Yoke thy bright horses that drip the intoxication. Whom shalt thou slay? Whom shalt thou enthrone in riches of thy substance? O Indra, us shalt thou enthrone in riches of thy substance.

The Terrible, who is great by will of action according to his law of nature, has increased his puissance. The swift One of the mighty jaws who drives his bright horses has taken his adamant thunderbolt to win the glory.

S. takes Soma as food, and understands “in the food (Soma) he increased his strength”; but there are passages in which Soma cannot mean food. Soma is self-placing or holding and therefore the action of the self-nature, svadham, s. Anu-svadham, here is equivalent in idea to Anu, in the law of thy self-empire, in the last hymn. Indra is great by will or action, and in verse 7 he is described as anu-svadham, straight in will or action. His nature svadham like that of the other gods is the nature of the Truth, akṣaṃ; the law of its action is the law of the truth, śvetam, often figured in Vedic language by the idea of straightness.

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He has filled the earthly region and made firm the luminous worlds in heaven; there is none like [vān] thee [tvā], Indra; not one is born equal [vān] to thee [tvā] nor shall be born.

Thou hast carried beyond all that is thy course.

He who gives [dadāti] over or back [parā – 5.3.12]

May Indra, our Warrior who gives over the mortal enjoyment [bhojanam] to the giver of sacrifice, win for us his gifts. Divide thy much riches of substance let me have joy of thy opulence!
the herds of his shining cattle. Collect for us the many hundreds of thy substance with both thy hands full, and intensify and bring the felicities of thy riches. [14/228-9]

8,9 to grasp (7.4.3), 9 to seize utterly (1.140.7)

to him from the cave and the cloud.

Make the intoxication of the Soma-juice, O hero, for strength, for opulence; we know thee to be of a manifold substance of riches and we cast loose towards our desires; [so – 7.11.4] become the fosterer of our being.

[14/229]

Thine are the many felicities of thy riches.

Thine are the many felicities of thy riches.

Indra, who increase every desirable thing; for thou hast seen within the possession of knowledge of those who give not to thee, and thou art a noble warrior; wins and brings it out to us the possession they guard.

[14/229 fn 14]
SUKTA 90

रङ्जुनीती नो वरुणो मित्रो नयतु विद्रान।
अर्यमा देवः सजोषा: || 01.090.01 ||

रङ्जुनीती¹ न। ² वरुण। ³ मित्र। ⁴ नयतु। ⁵ विद्रान।
अर्यमा⁶ देवः ⁸ सजोषा: || ⁹ ||

र्जु-निति नाव | वरुणाः | मित्राः | नयाः | विद्वान् |
aryamā | devai | sa-josāh ||

¹By a straight [र्जु] leading [निति] ⁵Varuna ⁶Mitra ⁷with the knowledge and ⁸Aryaman, ⁹in harmony ⁱ⁰with the gods. [14/229]

[Notes]

Varuna the King has his foundation in the all-pervading purity of Sat; Mitra the Happy and the Mighty, most beloved of the Gods, in the all-uniting light of Chit; many-charioted Aryaman in the movement and all-discerning force of Tapas. [15/497]

ते हि वसवानां वसवानांस्य अप्रमृृ प्रभोः: |
ब्रह्मार्स्ते विस्वासः || 01.090.02 ||

t= ¹ हि ² वसव। ³ वसवाना। ⁴ वसवाना। ⁵ अप्रमृृ। ⁶ महः:प्रभोः: |
ब्रह्मार्ः ⁸ रस्त्तैः ⁹ विस्वासः || ¹⁰ ||

tel hi | vasvah | vasavannah | tel | apra-murah | mahah-bhish |
vrata | raksante | visvah ||

²For ¹they [Varuna, Mitra and Aryaman] are ⁴the masters ³of substance ⁸who become in us substance of being and ⁸they are ⁹the illimitable ⁷by their vastnesses and ⁹they maintain ⁶the laws of their activity ¹⁰in the universality of forces. [14/229]

⁶wise (1.68.4), [= अप्रमृृ: ने] free [a] from ignorance [प्रामृत हाँ] (10.4.4, 10.46.5)

¹⁰through all [visvah] the days [ाहा] (3.16.2)

ते अस्मात्वं शर्मं यंसन्नमेत्वं महंभ्यः: |
बाधयं अप्र हिंश: || 01.090.03 ||

t= ¹ अस्मात्वं | शर्मं | यंसन्न | अमृता: | महंभ्यः |
बाधयं: ⁵ अप्र | हिंश: || ⁹ ||

tel | asmabhym | sharma | yamsan | amritah | martyrhyah |
badhamanah | apa | divah ||

⁴⁵¹they [Varuna, Mitra and Aryaman] ⁴⁸work out ²for us ³peace, ⁵immortals ²for us ⁵who are mortals, ⁸repelling ⁹inimical powers. [14/229]
suvitam bhaga

May 6 Indra and 7 the Maruts 1,5b discern 2 for us 3 paths 4 for our easy progress and 8 Pushan and 9 Bhaga, 10 gods desirable. [14/229]

suvitāya – suvitam means happy going, felicity, the path of Ananda. [15/304]

8 Pushan, the increaser, enricher of our sacrifice. [15/486]

9 Bhaga, the godhead who brings joy and supreme felicity into human consciousness. [15/516]

10 adorable (10.4.1), prayed to (10.110.3)

\[\text{Yea and } y\text{, O Pushan, Vishnu and } \text{thou who movest } [\text{yāvah}] \text{ in all motions [eva], make }
\text{for us } \text{our } \text{thoughts } \text{such as are led } [\text{agrāh}] \text{ by the rays of illumination [go] and full }
\text{[matah]} \text{ of happiness [svasti].}\]

\[\text{Sweetness } 2 \text{ in the winds of life } 3 \text{ to him who grows } [\text{yate}] \text{ in the Truth [ṛta], } 4 \text{ sweet for him }
\text{[flow – 1.72.10] } \text{the rivers of being; } 7 \text{ sweet } 6 \text{ for us } 8 \text{ be } 10 \text{ its growths. [14/229]}\]
In its double sense, the trees, the lords of the forest, growths of the earth, our material existence, and lords wide. Night and Day, symbols of the alternation of the diurnal and night consciousness holds and prepares all that the Dawn brings out into conscious being.

1 A sweetness be our night and our dawning, full [mat] of sweetness [madhu] the terrestrial kingdom; a sweetness be to us Heaven, our father. [14/229]

2.4 Night and Day, symbols of the alternation of the divine and human consciousness in us. The Night of our ordinary consciousness holds and prepares all that the Dawn brings out into conscious being. [15/410 fn 5]

madhu | naktam | uta | usasah | madhu-mat | parthivam | rajaḥ | madhu | dyauh | astu | nahi | pitā

1. A sweetness be our night and our dawns, full [mat] of sweetness [madhu] the terrestrial kingdom; a sweetness be to us Heaven, our father.

2.4 Night and Day, symbols of the alternation of the divine and human consciousness in us. The Night of our ordinary consciousness holds and prepares all that the Dawn brings out into conscious being.

madhu-mān | nāḥ | vanaspatiḥ | madhu-mān | astu | sūryaḥ | madhvīḥ | gāvāḥ | bhavantu | nāḥ

1. A sweetness be to us the Lord of Pleasure [vivas], full [mān] of sweetness [madhu] Surya, the luminous; sweet become to us the herds of his rays.

[14/230]

3 in its double sense, the trees, the lords of the forest, growths of the earth, our material existence, and lords [pati] of delight [vivas]. Soma, producer of the immortalising wine, is the typical Vanaspati. [15/418 fn 3]

O Mitra, be peace in us, peace Varuna, peace in us Aryaman; peace Indra and Brihaspati, peace Vishnu wide-striding. [14/230]

Thou, 2 O Soma, 3,4 becomest subject to perception 5 by the intelligence; 6 thou 7 leadest us 8 along 10 a path 7 of utter straightness. 11 By thy 12 leadings 14 our 13 fathers, 15 O lord of delight, 19 were established in thought and 18 enjoyed 17 ecstasy 16 in the gods. [14/230]

3,4 are perceived (1.71.7), are discovered (2.4.5)

7 = कुरुमा (KS 5/532)

13 pitaraḥ - human beings or at least human powers that have conquered immortality by the work, have attained the goal and are invoked to assist a later mortal race in the same divine achievement. [15/187-8]

19 the thinkers (1.65.1), wise men (10.46.2)
of being and this mighty strength and perfectly powerful and in us the eternal upward tendency in things to the shining actions and thousandfold enjoyment. The Divine is in its own being pure and perfect power and in us the eternal upward tendency in things to their source and truth; Aryaman brings to us this mighty strength and perfectly-guided happy inner upsurging. [15/497]

The Divine is existence all-embracing, infinite and pure; Varuna brings to us the infinite oceanic space of the divine soul and its ethereal, elemental purity. The Divine is boundless consciousness, perfect in knowledge, pure and therefore luminously right in its discernment of things, perfectly harmonious and happy in its concordance of their law and nature; Mitra brings us this light and harmony, this right distinction and relation and friendly concord, the happy laws of the liberated soul concordant with itself and the Truth in all its rich thought, shining actions and thousandfold enjoyment. The Divine is in its own being pure and perfect power and in us the eternal upward tendency in things to their source and truth; Aryaman brings to us this mighty strength and perfectly-guided happy inner upsurging. [15/497]

10 seat; 11 pure 12 thou and 14 delightful 15 like Mitra; 19 thou art 17 powerful 18 like Aryaman, 20 O Soma. [14/230]
5 the laws of action (6.7.5), laws of working (7.6.2); 10 domain (4.5.4)
17 all-discerning (7.1.2), full of discerning mind (2.4.3), skillful in occult working (4.3.13)

[Notes]

The seats 1 that 2 are thine 4 in our heaven 5 and [those] 6 on our earth 7 and [those] 8 on the hills of being and 9 in its growths and 10 in its waters, 11 in those, 13 even all of them, 20 do thou, 14 well [su]-minded [manāḥ] and 15 free [a] from wrath [healan], 18, 20 receive [grbhāya] to thyself [prati], 17 O Soma, 16 O King, 19 our offerings. [14/230]

1 Thou, 2 O Soma, 3 art 4 master [patiḥ] of Being [sat]; 6 King 11 art 5 thou 7 and 8 slayer [hā] of the Coverer [vṛtra]; 9 thou 10 a blissful 12 power of Will. [14/230]
2 And ¹thou, ²O Soma, ³hast control ⁴to make ⁵us ⁶live, ⁷that we should ⁸not ⁹die, — ¹⁰the lord of pleasure ⁹who has delight [Priya] in the song of his affirmation [stotraḥ]. [14/230]

⁹to whom (the laud - 8.60.6) is dear (10.21.5)

³Thou, ²O Soma, both ³for him who is already great ⁷in the Truth ⁵and [thou] ⁶for him who is young ⁷in the Truth, ⁹establishest ⁴Bhaga ⁸in joyaunce ¹⁰that has power for life. [14/230]

⁷for the seeker [yate] of the truth [ṛta] (4.8.3)

⁸discernment (6.16.17)
1 O Soma, with those thy increasings that are creative [bhuvah] of the Bliss [mayah] for the giver, become the preserver of our being. [14/230]

By expression we form, by affirmation we establish. As a power of expression the word is termed gīth or vacas; as a power of affirmation, soma. [15/271]

By expression we form, by affirmation we establish. As a power of expression the word is termed gīth or vacas; as a power of affirmation, soma. [15/271]

Come to us taking pleasure in this sacrifice, in this Word; be in us, O Soma, for our increase. [14/231]

We, O Soma, know how to find [vidah] expression [vacah] and increase thee by our Words; then with a gentle kindness enter into us. [14/231]

Become in us, O Soma, a distender [sphānah] of luminous movements [gaya], a slayer [hā] of unfriendly powers [amīva], a finder [vit] of substance [vasu], an increaser [vardhanah] of growth [puṣṭi], a perfect [su] friend [mitra]. [14/231]
Yea, nourish \( \text{O Soma,} \) in our hearts \( \text{as the Herds,} \) in their pastures, \( \text{as the Man,} \) in his own dwelling. [14/231]

Keep He, \( \text{O Soma,} \) in us, \( \text{O Soma,} \) as a mortal, has delight in friendship, a god's, to him cleaveth the discerning Seer of things. [14/231]

Keep us far from the attack that divides, \( \text{O Soma,} \) protect us from the evil; flourish in us, a friend taking the ease of his perfect pleasure. [14/231]

Yea, nourish the discerning \( \text{O Soma,} \) in 4 our hearts \( \text{as the Herds,} \) in their pastures, \( \text{as the Man,} \) in his own dwelling. [14/231]
Apparently a corrupt text, requiring the reading yajnah for overcoming sacrifier encompass with his beings all of them hostile.

What can we do? May the abundances of thy strength while thou overcomest the attack that would obstruct, so growing in fullness towards [a] Immortality. O Soma, hold for us the highest inspirations in the heaven of the mind.

1Together may they come, thy nourishments, and thy plenties and the abundances of thy strength while thou overcomest the attack that would obstruct, so growing in fullness towards [a] Immortality. O Soma, hold for us the highest inspirations in the heaven of the mind.

3 streams (10.11.1)

overcoming [sahā] the hostile forces [abhīmāti] (2.4.9); abhipati - It may mean “obstructors” or simply “hostile”—those who cast their thoughts [māti] against [abhi] (14/480)

Ya te dhāmaṁ bibhava yajñita tā te vibhṛbhrastu yujña

Gyāṣyaṇo: Pāramāsa: Śūnjaśājīrṇaḥ Pr Chāra Somam Durūṇaṁ. 01.091.19

Ya1 | Tē2 | Dhāmaṁ3 | Bibhava4 | Yajñita5 | Ta6 | Tē7 | Vibhṛ8 | Pāraṁbhir9 | Asu10 | Yajña11


Yā1 | Tē2 | Dhāmānī1 | Haviśā1 | Yajanti1 | Tā1 | Tē1 | Viśvā1 | Pari-bhūh1 | Astu1 | Yajñam1 | Gaya-sphānah1 | Pra-taraṇaḥ1 | Su-vīraḥ1 | Avīra-hā1 | Pra1 | Cara1 | Som1 | Durūṇa2

1Those seats that they effect by sacrifice by the offering, may they all be encompassed by the action of the sacrifice, distending the movement, pushing [taraṇaḥ] ever onward [pra], perfect [su] in energy [vīraḥ], slaying [hā] all weakness [avīra] travel forward to the gates of the mansions, O Soma. [14/231]

11 Apparently a corrupt text, requiring the reading yajnah for yajnam; as it stands, it can only mean, “may the sacrificer encompass with his beings all of them as the sacrifice” or “and the sacrifice”, — neither of which renderings makes any tolerable sense. [14/231 fn 15]
12 distender [sphānah] of luminous movements [gaya] (1.91.12)

[Alt.] 7 Those 7thy 7lurres (6.2.9) or planes (2.3.2) 7 that they effect by sacrifice 7by the offering, 10may 7they all 10be 7encompassing (10.12.2) 11the sacrifice (5.5.2).

Somas ṛṣeṇu somo arvātmaūryo somo ṛṣe karmasya dādātī || 01.091.20 ||

Soma 1 ṛṣeṇum 3 | somo 3 | arvātmam 4 | āshuśm 6 | somo 6 | ṛṣe 8 | karmam 8 | dādātī 9 ||

Sadanam 10 | vidyam 11 | sāmayam 12 | pitṛ-śravanam 13 | y 14 | dādātā 15 | āsma 16 ||

somah | dhenum | somah | arvantam | aśum | somah | viram | karmanyam | dadāti | sadanyam | vidathyam | sabheyam | pitṛ-śravanam | yah | dadāsat | āsmaı ||

Soma 9 giveth 2 the fostering Cow, 3 Soma 9 giveth 5 the swift 4 Steed, 6 Soma 9 giveth 8 the active 7 Hero 10 within who holdeth the seat, 11 who winneth the knowledge, 12 who is fit for the Wisdom, 13 who hath the inspiration [śravaṇam] of the Father [pitṛ], — 9 these he giveth 16 to the man 14 who 15 divideth for him the offering. [14/231-2]

Aṣṭādhyau kṣrutu pātnaṃ paṇḍi śrṣṭyamayaṃ jñānasya gopāṃ || 01.091.21 ||

Aṣṭādhyau 1 | yuṭum 4 | pātnaṃ 3 | pāṇima 5 | स्यःसाम 5 | असाम 6 | ज्ञानस्य 7 | gopām 8 ||

Bṛṣṇaṃ 9 | sūprakṣiṇām 10 | sūdrakṣaṃ 11 | jñātaṃ 12 | śāṃ 13 | ānū 14 | madām 15 | somo 16 ||

aśjalham | yuṭ-su | pṛtanāsu | paprim | svah-sām | apsām | vṛjanasya | gopāṃ | bhareṣu-jām | su-kṣitim | su-śravanam | jayantam | tvām | anu | madema | soma ||

1 Unconquered thou 2 in our battles and 4 art satisfied 3 in the throns of war, 5 winner 4 of Heaven [svah], 6 winner of the Waters and 4our defender 7 in the Crookedness (or of our strength); 8 born [jām] in our fullnesses [bhareṣu], 10 firmly [su] dwelling in us [kṣitima] 11 thou art rich [su] in inspirations [śravanam] and 12 victorious, — by thy raptures, 16 O Soma, 15 may we be intoxicated. [14/232]

14 following (4.4.2) 13 [such] thee; 8 born [jām] in fruitful battles [bhareṣu - 1.109.8]

Tevāyāmā apādyā: somā vidyāśrṣṭyamāḥ ājñayasttāṃ gā: ||

Tevā jñātāvēśvātāṃ tā jyottātāṃ viva soma vavṛtāṃ || 01.091.22 ||

Tevā 1 | ṛṣe 2 | apādi 3 | somo 4 | vidyā 5 | lām 6 | r 7 | ājanayāḥ 8 | lām 9 | gā: 10 ||

lām 11 | lā 12 | āja 13 | ṛ 14 | antārākṣita 15 | lām 16 | jyottātā 17 | ṛ 18 | tā: 19 | vavṛtā: 20 ||

Tvam | imāḥ | oṣadhiḥ | soma | viśvāḥ | tvam | apah | ājanayāḥ | tvam | gāḥ ||

Tvam 1 | āa | tatāhvarna | uru | antarikṣam | tvam | jyotiṣā | vi | āmah | vavṛthā ||

1 Thou 8 hast created 5 all 2 these 3 growths of earth, O Soma, 6 thou 7 the Waters, 9 thou 10 the Rays; 11 thou 12,13 hast extended 14 wide 15 the mid-world, — 16 thou 17 by the Light 20 hast smitten 18 apart 19 the covering darkness. [14/232]

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With the divine mind in us, thou who art divine, O Soma, O forceful fighter, war towards our enjoyment of the felicity. Let none extend thee in grossness, thou hast power over all energy; do thou have the perceiving vision for both gods and men in their seeking [of the Light].

Sayana renders “Let none torture thee”; but it refers to the extension in the gross and obscure material of being natural to the covering darkness, as opposed to the luminous subtlety of the divine mind which moves towards the higher Light.
SUKTA 92

एता 3 त्या उपस्त: केतुक्रकत पूवें अर्थेः रजसो भानुमंजते ।
निकृष्णाना आयुधानीव धृष्णव: प्रति गावोर्द्द्वीयति मातरः ॥ 01.092.01 ॥

एता: 1 | ऊँ 2 इति | त्या: 3 | उपस्त: 4 | केतुम: 5 | अक्रत: 6 | पूवें: 7 | अर्थेः 8 | रजसो: 9 | भानुम: 10 | अन्जते 11 ।
नि: नकृष्णाना: 12 | आयुधानीव: 13 | धृष्णवः 14 | प्रति: 15 | गावः 16 | अरुषी: 17 | बन्ति: 18 | मातरः: 19 ॥

etāḥ | utāḥ iti | tyāḥ | uṣasāḥ | ketum | akrata | pūrve | ardhe | rajasaḥ | bhānum | aṇjate |
nīḥ-kṛṇvānāḥ | āyuddhāni-iva | dhṛṣṇavah | prati | gāvah | āruṣiḥ | yanti | mātaraḥ ॥

1Lo these are 3those 4Dawns 5that create for us 6the perception; 7in the highest 8realm 9of the luminous kingdom 10they brighten 11the Light 12perfecting it 13like [iva] 14violent men 15who furbish 16the Arms [āyuddhāni], 17the ruddy 18mothers 19come, 20the radiant 21herds. [14/232]

[Alt.] 4in the eastern 5half [KS 10/138] 6of the world (10.187.5) 7they shine revealing (2.3.2)

[Notes]

This perception [ketum], this vision is, we are told, that of the Immortality, amrtasya ketuḥ (III.61.3); it is the light [bhānum], in other words, of the Truth and the Bliss which constitute the higher [pūrve] or immortal consciousness. [15/134]

उदयसमनुज्ञा भानवो वृद्धा स्वायुवो अरुषीगाः अयुष्टत ।
अक्रन्तसो वयुनानि पूवथा रूषतं भानुरस्वीरिशिश्त्रु: ॥ 01.092.02 ॥

उत् 1 | अपम: 2 | अरुण: 3 | भानव: 4 | वृद्धा 5 | सुवायुव: 6 | अरुषी: 7 | गा: 8 | अयुष्टत: 9 ।
अक्रत: 10 | उपस्त: 11 | वयुनानि 12 | पूवथा: 13 | रूषतम: 14 | भानुम: 15 | अरुषी: 16 | अशिश्त्रु: 17 ॥

ut | apatan | arunāḥ | bhānavah | vṛtha | su-āyuja | aruṣiḥ | gāḥ | ayukṣata |
akran | uṣasāḥ | vayunāni | pūrva-thā | ruṣantam | bhānum | aruṣiḥ | asiśrayuh ॥

1Upward 2have soared [3easily -1.63.7] 3the red-active 4lustres covering heaven; 5yoked are 6the ruddy 8Rays 9that set themselves perfectly to the work. 10The Dawns 11have made 12the manifestations of things 13even as before and 16their ruddinesses 17have entered 14into the reddening 15Light. [14/232]

6that set themselves to the work [āyujaḥ] perfectly [su]; 16shining rays (10.8.3)

अर्चति नारीपयो से विष्ठिभि: समानेन योजनेन परावतः ।
इयं वहनी: सुकृते सुदानवं विषेषद्य यजमानय मुनते ॥ 01.092.03 ॥

अर्चति: 1 | नारी: 2 | अपस: 3 | न: 4 | विष्ठिभि: 5 | समानेन 6 | योजनेन 7 | आ: 8 | पराजत: 9 ।
इयम: 10 | वहनी: 11 | सुकृते: 12 | सुदानवें: 13 | विष्ठः 14 | इत्तः 15 | आह 16 | यजमानाय: 17 | सुनते: 18 ॥

arccaniti | naari | apasa | na | vishti-bhi | samane | yojana | a | parata | sam | isam | vahan | su-karte | su-dana | visva | it | aha | yajamanaya | sunvate ॥

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For 4 as 5 forces that work 2 the bright Energies 1 give their illumination 5 by entering into all things 6 with an equal 5 self-yoking 8,9 from the supreme realm and thence 11 they bring 10 energy 12 to the right [su] doer [krṣṭe], 13 the right giver (who perfectly effects his aims). 15 yea [16 indeed - 2.10.2], 14 all things here 11 they bring 17 to the sacrificer 18 who expresses the Soma bliss. [14/232-3]

13 the right [su] giver [dānave] or, who perfectly [su] effects his aims [dānave]
18 who presses the wine of his delight (5.26.5)

\[
\text{अधि पेशासि वपते नृत्यहियापौते वक्ष उसेव बर्जेः ।}
\]

\[
\text{ज्योतिषिम्मेः भुवनाय कृष्णती गायो न द्रव विभा आवतमः ॥ 01.092.04 ॥}
\]

\[
\text{अधि । पेशासि । वपते । नृत्यहियापौते । अप । उपूढः । वक्ष । उसारुढः । बर्जेः ।}
\]

\[
\text{ज्योति: । विशिष्याः । भुवनाय । कृष्णती । गायः । न । द्रव । विभा । उषा । आवः । तमः ।}
\]

adhi | peșāmsi | vapaté | nṛtūha-iva | apa | īrūnte | vakṣaḥ | uṣrā-iva | barjham | jyotiḥ | viśvasmai | bhuvanāya | kṛṇatī | gāvahī | nal vrajam | vil usāḥ | āvah | tamaḥ

4 Like [iva] a dancing-girl [nṛtūha] 5,6 she lays bare 1,3 her clear 2 forms of beauty, 8 like a Paramour 5,6 she opens her breast 1,3 casting aside its defences 13 creating 10 Light 11 for the whole 12 world. 14 The radiant herds 17,19 have left 16 their pen; 18 Dawn 17,19 has uncovered herself 20 of her robe of darkness. [14/233]

18 She [Usha] 13 creates light 11 for all 12 the world and 17,19 opens out 20 the darkness 15 as 16 the pen 14 of the Cow. [15/125]

1,3 raze (6.6.4), shear or shave [Monier Williams]; 5 like the cow 9 her udder [KS 10/138]

\[
\text{प्रति । अर्थः । स्वस्तम् । अस्तः । अदिष्ट्वः । विति । तिष्ठते । बाधते । कृष्णम् । अभ्यम् ।}
\]

\[
\text{स्वस्तम् । न । द्रव । विभेष । अजन्नः । चित्म् । दिवः । तुहितः । भानु । अध्रुवः ।}
\]

prati | archi | ruṣat | asyāḥ | adarśi | vi | tiṣṭhate | bādhate | kṛṣṇam | abhvam | svarum | na | peṣaḥ | vidatheṣu | añjan | citram | divah | duhiṭā | bhānum | aśret

3 Reddening, 2 the illumination 4 of her 5 has appeared 1 in front; 6,7 it spreads and 8 assails 9 the Black 10 Dense. 15 They adorn 13 her body 12 as if 11 sunshine 14 in the things of the knowledge; 18 the Daughter 17 of Heaven 20 has entered 16 into 16 the varied 19 Lustre. [14/233]

10 Being of thickness (1.140.5), hugeness and mightiness (2.4.5), giant might (6.4.3)
11 a sun-beam or, a pole, a banner [16/235 fn]
15 reveal in light (2.3.7)
16 विर. The word has the sense of various, but with the idea of curiousness or richness, from विर meaning to divide & to accumulate. [16/592-3]
We have crossed over to the other side of this darkness and \( \text{Dawn} \) widening makes her revelations of Light, \( \text{she smiles and} \) \( \text{13} \) **shines** \( [\text{bhātī}] \) wide \( [\text{vi}] \) \( \text{11} \) `joy' towards beauty; \( \text{16} \) she manifests \( \text{in a front of fairness} \) \( \text{15} \) that the mind may be glad and perfect. \([14/233]\)

"We have crossed through to the other shore of this darkness," cries the Rishi, "\( \text{Dawn} \) is breaking forth and \( \text{she creates and forms} \) the births of knowledge." \([15/484]\)

With a beautiful face; प्राकृत is that which faces or confronts—so a face or figure \([16/594]\)

1Luminous guide to true thinkings, \( \text{the Daughter of Heaven} \) has been affirmed in praise by the Gotamas (the men of light). \([15/233]\)

**Thou supportest** us **plentifulness** \( \text{as}\) \( \text{rich in} \) \( \text{vataḥ} \) \( \text{creations} \) \( \text{praṇa} \) and \( \text{energies} \) \( \text{nr} \), \( \text{perceptively received} \) \( \text{budhyān} \) in the nervous \( \text{movements} \) \( \text{āsava} \) \( \text{led} \) \( \text{agrān} \) \( \text{rays of illumination} \) \( \text{go} \). \([14/233]\)

\[\text{Alt.}\] **Thou art the measurer of our (8.71.9) plenitude (3.15.6) \( \text{full} \) \( \text{vataḥ} \) of offspring \( \text{praṇa} \) (3.16.3) \( \text{in which are} \) \( \text{vataḥ} \) the gods \( \text{nr} \) (6.1.12), \( \text{perceptively received} \) \( \text{budhyān} \) in the nervous \( \text{movements} \) \( \text{āsava} \) \( \text{in whose front} \) \( \text{agrān} \) the ray-cow \( \text{go} \) walks (2.1.16).

\( \text{full} \) \( \text{vataḥ} \) of progeny \( \text{praṇa} \) \( [3.16.3]\); which may mean physically wealth or prosperity, and psychologically a felicity or enjoyment which consists in the abundance of certain forms of spiritual wealth \([15/139]\).

\( \text{prā} \) seems not to be \( \text{apra} \) in the technical vedic sense, but to refer to all fruits of the sacrifice \([16/579]\).

The sons or children are the new soul-formations which constitute the divine Personality, the new births within us. \([15/408/8n 9]\)

\( \text{in us.} \)
uṣāḥ | tam | aṣyāṃ | yaśasam | su-viram | dāsa-pravargam | rayim | aśva-budhyam | su-dāmsasā | śravasā | yā | vi-bhāsi | vāja-prasūtā | su-bhage | bhṛhantam ||

1O Dawn, 3may I enjoy 4a victorious and 5energetic 7felicity, 6delivered [pravargam] from the Enemy [dāsa], 8perceptively received [budhyam] in the nervous powers [aśva], 12thou who shinest [bhāsi] wide [vi] 10by an inspiration 9perfect [su] in activity [dāmsasā] 13giving birth [prasūtā] to richnesses [vāja],—14O blissful one, 15to a plenty vast. [14/233]

विश्वानि देवी मुननामिभिष्या प्रतीचि चक्षुर्विनय वि भाति।
विश्व जीवं चरसे बोधयति विश्वय वाचमविन्यमनयो: || 01.092.09 ||

विश्वानि 1। देवीं 2। मुनना 3। अभिःचक्षुः 4। प्रतीचि 5। चक्षुः 6। उविनय 7। वि 8। भाति 9।
विश्वम 10। जीवम 11। चरसे 12। बोधयति 13। विश्वय 14। वाचम 15। अविदत् 16। मनायो: 17।

viśvāṇi | devī | bhuvanā | abhi-cakṣya | pratiṣṭi | cakṣuḥ | urviyā | vi | bhāti |
viśvam | jīvam | carase | bodhayantī | viśvasya | vācam | avidat | manāyoḥ ||

2Divine 6she beholds 1all 3the worlds, 8wide 9shines 6her vision and she gazes 7straight at things; 12she awakens 10every 11living soul 12for action and 16finds 15the Word 14for all 17that aspires to mind. [14/233]

"2The goddess," says Gotama Rahugana, "5fronts and 4looks [cakṣya] upon [abhi] 1all 3the worlds, 'the eye of vision 8shines 6with an utter wideness; 13awakening 10all 11life 12for movement 16she discovers 15speech 10for all 17that thinks. [15/134]

17full in mentality (4.25.2), who fulfil mind (4.25.5)

[Notes]

We have here a Dawn that releases life and mind into their fullest wideness and we ignore the whole force of the words and phrases chosen by the Rishi if we limit the suggestion to a mere picture of the reawakening of earthly life in the physical dawning. [15/134]

पुनःपुनर्जायमाना पुराणी समानं वर्णमिभिष्यं शुभमाना।
श्रन्नीव कृत्तविन्य आमिनानाः मर्तस्य देवी जयत्वायु: || 01.092.10 ||

पुनः 1। जायमान 2। पुराण 3। समानम 4। वर्णम 5। अभिः 6। शुभमान 7।
श्रन्निजव 8। कृत्तविन्य 9। विज 10। आमिनानाः 11। मर्तस्य 12। देवी 13। जयत्वाः 14। आयु: 15।

punaḥ-punaḥ | jāyamāṇaḥ | purāṇi | samānam | varṇam | abhi | śumbhamāṇaḥ | śvaghni-iva | krtaṇuḥ | vijāḥ | ā-минānāḥ | martaṇyaḥ | devi | jarayanti | āyuḥ ||

1Again and again 2is she born, 3she, the Ancient Goddess, and 6,7she glorifies 4one equal 8form. 13She 6as the slayer and cleaver of the Animal [śva] 11diminishes its strength and 13in her deity 14wears away 15the being 14of the Mortal. [14/233]

5hue of light (2.3.5); in this ancient symbolism colour (varṇam) is the sign of quality, of character, of
temperament. [15/296]


व्याब्रजती दिशा अंतं अवोध्य स्वसार सन्तुल्येऽति ।
प्रभवति मनुष्यं युगानि योषा जारस्य चक्सासा वि भाति ॥ 01.092.11 ॥

विद्वृञ्जवति । दिवः । अन्तान् । अवोधि । अप् । स्वसारम् । सन्तुः । युगोति ।
प्रभवति । मनुष्या । युगानि । योषा । जारस्य । चक्सासा । वि । भाति ॥ 01.092.12 ॥

vi-ūṃvatī l divāh l antān l abodhi l apa l svasāram l sanutaḥ l yuyoti l
pra-minati l manuśyā l yugāni l yośā l jārasya l caksāsa l vi l bhāti l

4She has awakened 8opening [ūṃvatī] wide [vi] 9the very ends 2of Heaven and 7continually 8she pushes 5away 9her sister Night 10dissolving 16our mortal 11periods. 12Paramour of the Sun, she 15, 16has her light 13from her lover's 14eye of vision. [14/233]

un - [apa] 8yokes [yuyoti - 4.2.2]; 7sakṣa = apart (5.2.4); [sakṣa = continually, eternally - 3.3.1]

the young maiden (10.3.2); 16shines 15out (10.45.4)

पशुन् चित्ता सुधपिः प्रवा गा सिंधुः क्षोद उत्तिं यव्यतैत ।
अभिनती देव्यानि ग्रंतानि सूर्यस्य चेति रश्मिभद्धतानाः ॥ 01.092.11 ॥

पशुः । न । चित्ता । सुभागा । प्राणायन । सिंधुः । न । क्षोदः । उत्तिं । वि । अवृहे ।
अभिनती । देव्यानि । ग्रंतानि । सूर्यस्य । चेति । रश्मिभि । दृश्या ।

paśu l na l citra l su-bhagā l prathānā l sindhuha l na l kṣodah l urviyā l vi l aśvait l
amināṭl l daivyāni l vratāni l śūryasya l ceti l raśmi-bhih l drśānā l

3Varied in light and 4richly [su] enjoying [bhagā], 2it is as if 3she widens 7her animal Powers and 10wide 11she distends 7like a sea 8that breaks its way and 12she limits not 13our divine 14activities 18when she is seen 16in our perceptions 17by the rays 15of the Sun of illumination. [14/233-4]

8fast running (1.65.3); 11shines out (1.124.11)

उपस्तत्वेनामं भास्मयं वाजिनीवति ।
येन तोकं च तन्यं च धामहे ॥ 01.092.13 ॥

उषः । तत् । चित्रम् । आ । भर । अस्तमयम् । वाजिनीवति ।
येन । तोकम् । च । तन्यम् । च । धामहे ॥

uṣaḥ l tat l citra l am l bhaya l asambhayam l vājini-vatī l
yena l tokam l ca l tanayam l ca l dhāmahe l

1O Dawn 7with thy energy of plenty, 4,5bring 6to us 5that 3varied richness 8whereby 13we can found 6our creation 10and 11our extending. [14/234]

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O Dawn, O Lady of the Truths.

Here and today, O Dawn of the radiant herds, Dawn of the forceful steeds, Dawn of the wide illumination, shine upon us with ecstasy, O Lady of the Truths. [14/234]

The Dawn is the inner dawn which brings to man all the varied fullnesses of his widest being, force, consciousness, joy; it is radiant with its illuminations, it is accompanied by all possible powers and energies, it gives man the full force of vitality so that he can enjoy the infinite delight of that vaster existence [revat]. [15/136]

The Dawn is the inner dawn which brings to man all the varied fullnesses of his widest being, force, consciousness, joy; it is radiant with its illuminations, it is accompanied by all possible powers and energies, it gives man the full force of vitality so that he can enjoy the infinite delight of that vaster existence [revat]. [15/136]

Ye, O bounteous Aswins, drivers of the Steed, with one mind direct your
All the gods are indeed effective powers of action, accomplishers of work (1.46.2), fulfillers of action (1.3.3)

Dawn

Ye who force the drinking of the wine of Bliss to us, ye, O Aswins. [14/234]

a call (10.12.5)


effective powers of action, accomplishers of work (1.46.2), fulfillers of action (1.3.3)

All the gods are indeed usarbudha; with the morning of the revelation all divine faculties in us arise out of the night in which they have slept. [16/703]
SUKTA 100

स यो वृषा पृष्ये: समाका महो दिव: पृष्ये: समाका।
सतीसस्तवः हवय: भरेषु महावानो भवतिवर्त उतती। ॥ ०१.१००.०१ ॥

शः। १। यः। २। वृषा। पृष्ये:। शः। ३। समाका। ४। समाका। ५। महो। ६। दिव:। ७। पृष्ये:। ८। समाका। ९। सतीसस्तवः। १०। हवय:। ११। भरेषु। १२। महावानो। १३। भवतिवर्त। १४। उतती। ॥

saḥ | yah | vrśā | vrśṇyeybhīḥ | sam-okāḥ | mahāḥ | divāḥ | prthivyāḥ | ca | sam-rāṭḥ | satīna-satvāḥ | havyāḥ | bhareṣu | marutvān | naḥ | bhavatu | indraḥ | ātī ॥

"He Ṛṣi who sits the Strong housed with his strengths and is the all-ruler of the Great Heaven and the earth, the assailant of our assailants to whom we call in the mellays.

May 17 that Indra with his retinue of Maruts be with us for our increase. [14/234]

He Ṛṣi who is the Strong (Bull) housed with his strengths. The all-ruler of the great heaven and the earth. The assailer of the enemy to be called in the bringings (of wealth) or battles. May Indra Marut-holding or Marut-accompanied be for us with or for our increase. [14/464-5]

1-2. कृष्ण may mean weapon: in some passages; but here its sense must obviously be determined or coloured by the sense of कृष्ण. If कृष्ण means strength, force, कृष्ण must mean the strong one; if कृष्ण means Rainer, कृष्ण must mean abundance. The Maruts themselves are probably the strengths कृष्ण of Indra; they are in their personality his रोर or वीर, therefore in their force his नमन, बिंकण, कृष्ण: Indra dwells [sam-okāḥ] with his strengths कृष्ण: his Marut-powers. [14/464]

10. Samrāṭḥ, having perfect [sam] kingship [rāṭ] over the subjective and objective existence [15/523 fn 2]

11. सतीन means a charger, fighter, warrior, from स्तृ to move on, attack; सतीन is an archaic word of quite doubtful meaning possibly it means enemy, सतीनस्तवः = assailer [satvā] of the enemy [satīna] [14/465]. [Alt.] real [satīna - MW] fighters [satvā - 5.34.9]

12. भवतिवर्त, with us in the course to menace, revile. Or भवतिवर्त may mean a burden, pressure, full crowding of the fight, mellay. [14/465]; in fruitful battles (1.109.8)

यथानामः सूर्येऽन्तु यामो भरेष्मेऽन्तु हुत्रह हुमयुः अशं।
वृष्णुपातः सक्षिप्तः स्वभिप्रेयमत्तलानो भवतिवर्तः उतती। ॥ ०१.१००.०२ ॥

ययाः। अनातः। २। सूर्येऽन्तु। यामो। ३। भरेष्मेऽन्तु। ४। हुत्रह। ५। हुमयुः। ६। अशं।
वृष्णुपातः। ७। सक्षिप्तः। ८। स्वभिप्रेयः। ९। अशं। १०। महावानो। ११। भवतिवर्त। १२। उतती। ॥

yasya | anāptaḥ | sūryasya-iva | yāmah | bhare-bhare | vṛtra-hā | śuṣmah | asti | vṛṣan-tamah | sakhi-bhiḥ | svebhīḥ | evaiḥ | marutvān | naḥ | bhavatu | indraḥ | ātī ॥

12 rushing 10 comrades,

15 May 16 that Indra 13 with his retinue of Maruts 15 be 14 with us 17 for our increase. [14/234]

1 He whose 4 march 2 none has attained 3 like that of the sun; 5 in mellay and mellay (or bringing and bringing) 6 the Vritsralayer 5 is 7 forceful or heroic, 6 mightiest 11 with his own 12 rushing 10 friends. [14/466

5 in fruitful battles (1.109.8)

17 मुः is of the श root. It means (1) to break etc, so to put forth force शुभ, शुभम strength, शुभम strong, cf शृः, शृः, शृः, शृः, शृः, शृः, शृः, शृः, शृः (2) to burn, shine, blaze, शुभ = sun, fire (शुभ,), शुभम fire, शुभम lustre cf शुभ, शुभ (3) to move. I take it = forceful, strong. If not, then blazing, brilliant like the sun. [14/466]; O thou of burning purities (6.6.4)

10 The सशिचः are Indra’s friends, the Maruts. [14/466]

दिवो न यथा रत्नो दुधाना: पंथासौ यति शवसापरीताः।
तरतृद्वेशा: सासहः । पौश्येबिंत्वानो भवविंद्र उत्त्वः।

divaḥ na l yasya l retasaḥ l dughanāḥ l panthāsaḥ l yanti l śavasā l aparī-itāḥ l tarat-dveśāḥ l sasahīḥ l paumseybhiḥ l marutvān l naḥ l bhavatu l indraḥ l uṭī

3 He whose 6 paths 7 go 2 as if 5 milking 4 the streams 1 of heaven and 8 because of his puissance 6 they are not circumscribed, 11 the overcomer, 10 the breaker [tarat] of the hostile powers [dveśāḥ] 12 by his virile mights,

15 May 16 that Indra 13 with his retinue of Maruts 15 be 14 with us 17 for our increase. [14/234-5]

4 the seed, the essence (8.44.16)

10 who crosses beyond [tarat] (6.2.4) the hostile powers [dveśāḥ]

सो अग्निरोभिविरस्तो भूतः वृषभः: सखिभः: सखः सन्।
ऋषिभिः ग्रंथिविरस्तो महत्वानो भवविंद्र उत्तः।

सः । अङ्गिरः: उभः । अङ्गिरः: उतः । भूतः । वृषभः । वृषभः । सखीभः । सखः । सन् ।
ऋषिभिः । ऋग्भिः । ग्रंथिभिः । ज्ञेषः । महत्वानः । नः । भवतः । इन्द्रः । उत्तः ।

saḥ l aṅgirah-bhīḥ l aṅgirah-tamaḥ l bhūt l vrśā l vrśa-bhīḥ l sakhi-bhīḥ l sakhā l saṁ l
r̥gmi-bhīḥ l r̥gmi l gātu-bhīḥ l jyeṣṭhāḥ l marutvān l naḥ l bhavatu l indraḥ l uṭī

1 He 4 shall become 3 most Angiras 2 with the Angiras, 5 strong 6 with the strong, 8 a comrade 7 with the comrades, 11 a singer of the word of light 10 with the singers of the word, 13 the Eldest 12 with those who make the journey.

16 May 17 that Indra 14 with his retinue of Maruts 16 be 15 with us 18 for our increase. [14/235]

4 May 1 he 48 become 3 most Angiras 2 with the Angiras, 9 being 5 the Bull 6 with bulls (the bull
is the male power or Purusha, nr, with regard to the Rays and the Waters who are the cows, gāvah, dhenavah), 8the Friend 7with friends, 11the possessor of the Rik 10with those who have the Rik (ṛgmibhir ṭṛgni), 12with those who make the journey (gāṭubhīḥ, the souls that advance on the path towards the Vast and True) 13the greatest; 16a may 17Indra 16bbecome 14associated with the Maruts (marutvān) 16for our thriving. [15/169]

3 most full of Angirashood [15/171], most full of the blazing radiances [15/163].

7,12 in verse [4] the सर्गसीति: and गाध्युनस: seem to refer to the Angiras Rishis. [14/466]

1-13 The epithets here (I.100.4) are all the proper epithets of the Angiras Rishis and Indra is supposed to take upon himself qualities or relations that constitute Angirashood [15/169].

5Far-moving 1he 4goes with the Violent Ones 3as if 2with his children and 7overcomes 8the unfriendly host 6in the battle which is a forceful fighting [sahye] of gods [nr]. 11He makes his way 10through the things of the Word 5with the Powers that dwell with him in his lair.

14May 15that Indra 7with his retinue of Maruts 14be 13with us 16for our increase. [14/235]

11 hewing (the way) (6.15.5) 10through things of the Word filled with inspiration (6.1.11)

1He 2who forms [mīḥ] the mind of passion [manyu] and 4is the maker 3of the rapture, 11the Master [pātiḥ] of being [sat] 12to whom these many creatures call, 8shall 9on this very 10day 5by our 6Strong Ones 8bconquer 7the Sun.

15May 16that Indra 13with his retinue of Maruts 15bbe 14with us 17for our increase. [14/235]

5,8 it is by human aid that it is done, - asmākebhir nr-bhīḥ sūryaṁ sanat, 5by our 6“men” 8he wins 7the sun (I.100.6) [15/153]
His increasings make "him glad in the conquering [śatāu] of the Hero [śūra]; the inhabitants of the worlds have made "him the deliverer of their having. He is One and alone and yet the lord of all work that is done.

May that Indra with his retinue of Maruts be with us for our increase. [14/235]

Strong men have gotten them a strong god for their increase and riches in the holidays of his might. He shall find the Light for us even in our blind darkness.

May that Indra with his retinue of Maruts be with us for our increase. [14/235]

His left hand represses those who grow too large, his right hand gathers together the things done. He shall conquer by the doer heaven's riches.

May that Indra with his retinue of Maruts be with us for our increase. [14/235]

1. His guar (in the) exaltation. 2. "him. 3. "him. 4. The bard, by one who praises. 5. the mighty foe (10.69.11). 6. (of) welfare (1.67.1)
This is he 5 that shall conquer 7 with his hosts and 3 his chariots; 10 today 6 he is known 7 by all 8 the nations. 11,12 His strength 13 overpowers 14 the denials of the Word.

May 17 that Indra 15 with his retinue of Maruts 17 be 16 with us 19 for our increase. [14/236]

8 worlds of creatures where works are done [15/118]

11 He 12 by his virile mights (1.100.3); 14 all denials of expression (4.48.2)
at once (2.4.9, 7.3.8)

**YasyāJayantaḥ Śāvika-māna-puṣṭaṃ parībhūtrotasmi vikrṣat: saṁ.**

s paramāpya kṛtāmyaṁ śravaṇaṁ bhavatītṛḥ utti || 01.100.14 ||

**Yasyā** | **Ajasam**<sup>2</sup> | **Śāvaka**<sup>1</sup> | **Mānaḥ**<sup>3</sup> | **Ukthamaḥ**<sup>4</sup> | **Pari-parīṣṭaḥ**<sup>5</sup> | **Rodasā**<sup>6</sup> | **Etitā** | **Vikrṣatā**<sup>7</sup> | **Śīmaḥ**<sup>8</sup> |

s<sup>10</sup> | prāparishṭaḥ<sup>11</sup> | ākṛtu-bhūtāḥ<sup>12</sup> | mānaśaṅka<sup>13</sup> | mālava<sup>14</sup> | n<sup>15</sup> | bhavatā<sup>16</sup> | ākṛtu<sup>17</sup> | ākṛtu<sup>18</sup> ||

**Yasya** | ajasaram | śavasaḥ | mānām | ukthamaḥ | pari-bhujaḥ | rodasā iti | viśvataḥ | śīm | saḥ | pāriṣat | kṛatu-bhīḥ | mandasānaḥ | marutvān | naḥ | bhavatu | indraḥ | utti ||

**Yasya** | deva | devata | n | mātā | āpāya | mānaḥ | shāvā | uktama | pari-bhuja | rodasā iti | viśvata | śīm | saḥ | pāriṣat | kṛatu-bhīḥ | mandasānaḥ | marutvān | naḥ | bhavatu | indraḥ | utti ||

**Yasya** | devāḥ | devatā | n | mātā | āpāya | mānaḥ | shāvā | uktama | pari-bhuja | rodasā iti | viśvata | śīm | saḥ | pāriṣat | kṛatu-bhīḥ | mandasānaḥ | marutvān | naḥ | bhavatu | indraḥ | utti ||

**Yasya** | deva | devata | n | mātā | āpāya | mānaḥ | shāvā | uktama | pari-bhuja | rodasā iti | viśvata | śīm | saḥ | pāriṣat | kṛatu-bhīḥ | mandasānaḥ | marutvān | naḥ | bhavatu | indraḥ | utti ||

1. His thunders harmoniously cries aloud conquering [sāḥ] the World of the Sun [svaḥ] and is as if the rending luminous shout of Heaven. Conquests cleave to him and all kinds of riches.

May that Indra with his retinue of Maruts be with us for our increase. [14/236]

2. His unbroken word measures with its thought earth and heaven and world to enjoy them [bhujaḥ] in its embrace [pari] from each side and all around. He shall carry us beyond them in the rapture of his intoxication by the might of his will.

May that Indra with his retinue of Maruts be with us for our increase. [14/236]

3. Gods in their godheads cannot reach any end of his puissance, nor mortals come to it, nor these waters attain to it. He by his all-cleaving strength earth and heaven.

May that Indra with his retinue of Maruts be with us for our increase. [14/236]
This field, among peoples the Atri saw the shining cows? (10.87.6) 

12 His rapturous mare 1 who is red and 2 bay of hue and 3 of a happy [sumat] lustre [aṃśuḥ] and 4 a blaze is upon her forehead and 5 heaven is her dwelling-place 13 has awakened to knowledge 14 among the human 15 peoples 6 for the felicity 7 of Rijraswa and 8 she comes bearing 10 in his yoke 11 the chariot 9 with the Mighty One. [14/236]

5 inhabitant [ksā] of heaven [dyu] or who dwells [ksā] in the light [dyu] (2.2.1); among peoples 14 who dwell as neighbours (10.80.6)
viśvāhā | indraḥ | adhi-vaktā | naḥ | astu | apari-hvṛtāḥ | sanuyāma | vājam |
tat | naḥ | mitraḥ | varuṇaḥ | mamahantām | aditiḥ | sindhuh | prthivī | uta | dyauḥ ॥

5a Let Indra be ever our spokesman so that unturned [apari] to crookedness [hvṛtāh]
7b we may conquer heaven's plenty. 9This let Mitra and Varuna and the Mother Infinite
13a magnify in me and the great River and Earth and Heaven. [14/237]
1 through all [viśvā] the days [āhā] (3.16.2)
13 [mamahantām] greaten - मंह means to be great, full or to greaten [16/637], enlarge (1.11.3)
14 Sing a word full [mat] of the nectar draught [putu] to that rapturous drinker [Indra], for by this wine of straight-going impulse he has smitten [ahan] and driven out [nih] the mothers [garbhāh] of the Dark Nation [krṣṇa]. Desiring [yavah] increase [avas] we call to the Strong One in whose right hand [dakṣinam] is the thunderbolt [vajra].

15 Call we Indra with his retinue of Maruts to be our comrade and friend. [14/237]

10 avratam - The Dasyu or un-Aryan, whether human or superhuman, is he who is void of these diviner workings, opposes them in his darkened consciousness and tries to destroy them in the world. The Lords of Darkness are therefore called Dasyus, the Destroyers. [15/525 fn 7]

He 8 has slain his exultant wrath the shoulderless Demon [Vritra], 5 he has smitten Shambara and Pipru who kept not the law. 12 He has torn down Sushna and that evil Power had no strength against him.

17 Call we Indra with his retinue of Maruts to be our comrade and friend. [14/237]
Call we Indra with his retinue of Maruts to be our comrade and friend. [14/237-8]

Yo abhānāṁ yo gāvaṁ gopāteravibhi y āraṁta: karmaṇaṁ karmanāṁ sīṣṭā: 

Indra with his retinue of Maruts.

Yāḥ l aśvānāmaḥ yāḥ l gavāmā l gaṇapaṭihā l vaśi l yāḥ l āritaḥ l karmanī-karmanī l sthirāḥ l vilōḥ l cit l indrāḥ l yāḥ l asuvantaḥ l vadhaḥ l marutvantam l sakhyāya l havāmahe

He is the kine-master of the cows and the master of the horses. Opposed he stands firm in work and work. He is the smiter of even the stubbornly strong who gives not the offering of the nectar-wine.

Call we Indra with his retinue of Maruts to be our comrade and friend. [14/238]

Yāḥ l viśvasya l jagataḥ l prāṇataḥ l paṭihā l yāḥ l brahmaṇe l prathamaḥ l gāḥ l avindat l indrāḥ l yāḥ l dasyūn l adharāṅ l ava-atirat l marutvantam l sakhyāya l havāmahe

This is he who is the lord of all that moves and breathes. First of the gods, he found the radiances for the singer of the Word; he has thrust down the Destroyers and put them below him.

Call we Indra with his retinue of Maruts to be our comrade and friend. [14/238]

Yāḥ l śūrebhīhā l havyāḥ l yāḥ l ca l bhūr-bhīḥā l yāḥ l dhāvata-bhīhai hūyaṭel yāḥ l cal jigyubhiḥā l indram l yam l viśvā l bhuvanā l abhi l sam-dadhuh l marutvantam l sakhyāya l havāmahe

The heroes call to him and the cowards; the runners cry to him and the victors. To Indra all these worlds of beings turn and they grapple in him and are joined.

Call we Indra with his retinue of Maruts to be our comrade and friend. [14/238]
The triple world of mind, life and body in which the session of our sacrifice takes place or in which the work of self-perfection proceeds. [15/430 fn 1]; Earth, the mid-world and heaven are the triple (tri) place of the conscious being's progressive self-fulfilling (sadhascha), earth the lower seat, the vital world the middle, heaven the higher. [15/348]

Whether thou art drinking of rapture in that highest session or in this lowest strength, thence come, O Leader of Life-Gods, towards our sacrifice; for we have made ready the wine of the offering in desire of thee whose joyful riches are the Truth. [14/238]

2 The triple world of mind, life and body in which the session of our sacrifice takes place or in which the work of self-perfection proceeds. [15/430 fn 1]; Earth, the mid-world and heaven are the triple (tri) place of the conscious being's progressive self-fulfilling (sadhascha), earth the lower seat, the vital world the middle, heaven the higher. [15/348]

4 This is the Wise in sight [Indra] who moves by the direction of the Violent Ones [Maruts], and by the Violent Ones the beloved Woman a wide field for her swiftness. The thinking mind has hearkened to Indra and it sings to him the word of light.

15 Call we Indra with his retinue of Maruts to be our comrade and friend. [14/238]

4 All-seeing or clear-seeing (3.3.10) 9 speed-ranges (6.6.6)

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O strong [su] Thinker [dakṣa], in desire [yā] of thee [tvā] we have pressed the nectar-juice, in desire [yā] of thee [tvā] we have made ready the wine of the offering that chariots [vāha] the Word [brahma]. Driver of the steeds of the Breath, come then with thy hosts the Maruts. Drink rapture in this sacrifice, on this sacred seat.

4 we have created [suma] perfectly [su] in discernment [dakṣa] (5.11.1)

10 Vayu’s [steeds] are niyut, steeds of the yoking, for they represent those dynamic movements which yoke the energy to its action. But although they are the horses of Vayu, they have to be driven by Indra, the movements of the Master of nervous and vital energy guided by the Master of mind. [15/312]

Joy and be drunken, O Indra, thou with the bright horses which are thine. Open wide thy jaws, let loose the double stream. O god with fair strong chin, bid thy bright horses bring thee, desire our offerings, lean to us in thy heart. [14/238] accept with pleasure (5.4.4)

May we be the guardians of the strength that is hymned [stotrasya] by the Life-Gods [marut] and by Indra get us heaven’s plenty. This let Mitra and Varuna and the Mother Infinite magnify to me and the great River and Earth, and Heaven. [14/238]

[mahantām] greater - मह means to be great, full or to greaten [16/637], enlarge (1.11.3)
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The seven rivers are conscious currents corresponding to the sevenfold substance of the ocean of being which appears to us formularised in the seven worlds enumerated by the Puranas. [15/98-9]; The knowledge of the divine existence with its seven heads or powers, the seven-rayed knowledge of Brihaspati has to be confirmed or held in thought in the waters, the seven rivers, that is to say the seven forms of divine consciousness are to be held in the seven forms or movements of divine being. [15/179]
तः स्मा रथं मथवन्यायं सात्ये जैवं च तेऽनुम्भदाम संगमे।
आजा न इंद्र मनसा पुष्पस्तुति ल्यायत्थ्यो मथवत्म्रहं यछ न: || 01.102.03 ||

tam || sm || ratm || मघवन || प्र || अव || सात्ये || जैव || यम || तेऽ || अनुम्भदाम || समु्हामे ||
आजाः || n: || 14 || इद्र || मनसा || पुष्पस्तुतिः || ल्यायत्थ्यः || मघवन || यम || यछ || n: || 22 ||

tam || sma || ratham || magha-van || pral || aval || sātayel || jaitram || yam || tel || anu-madhām || sam-gamel ||
āja || nah || indra || manasā || puru-stuta || tvāy-bhyāh || magha-van || śarma || yaccha || nah ||

5, 8 Forward 1 with that 3 chariot 10 of thine, 4 King of Riches, 11 that we may rejoice in its 8 victor 11b wake 12 in the shock, 13 in the battle. 17 Hymned art thou [stuta] with many voices [puru] 16 by the mind. 15 O Indra, 19 King of Riches, 21 give 18 to men [22 to us] who desire [yat-bhyāh] thee [tvā] 20 thy bliss and peace. [14/239]

11a that we may rejoice [madāma] 5 in its victor 11b after [anu – 5.1.8] 12 coming together 7 for the conquest (5.5.4)

वयं जयम् त्वया युज्य वृत्तमस्माकम् शमुद्वा भोजने।
अस्मभद्यमः वरिव: सुन्त कुर्थि प्रा शतुभा धन्वान्या रुज || 01.102.04 ||

vayam || jayema || tvayā || yujā || vṛtam || asmākam || amśam || ut || ava || bhare-bhare ||
asmabhya || indra || varivah || su-gam || kṛdhi || pra || śatrūnām || magha-van || vrṣṇyā || ruja ||

4 Thou for our ally, 2a may 1 we 2b conquer 3 by thee 3 him who besets us; 8, 9 raise up 6 our 7 portion 10 in mellay and mellay, 15 make 14 the path of 11 our 14b right journey 13 to felicity 14e easy to travel. 12 O Indra, 18 King of Riches, 20 shatter 19 the strengths 17 of our foemen. [14/239]

10 or bringing and bringing (1.100.2); in fruitful battles (1.109.8)

13 highest good (4.50.9), supreme good (1.59.5)

नाना हि त्वा हवमानाः जना इम्भे धनानां धर्तेः यस्या विनय्यवः।
अस्मांक्ष स्मा रथम् तित्त सात्ये जैवं हीर्ण निर्मृ्त मनस्तव। || 01.102.05 ||

nānā || hi || tvā || havamānā || janāḥ || imē || dhanaṁ || dharte || 8 || āvasa || vinayavah ||

6 These 5 human beings 10 would grow luminous in knowledge 9 by thy cherishing aid, 8 O Holder 7 of the Wealth, 2 and 4 all are calling 7 to thee 7 in their several ways; 14, 15 mount upon 11 our 13 chariot 16 for the victory and getting. 18 For 22 thy 21 mind, 19 O Indra, is 20 the intent mind 17 that conquers. [14/239]

9 by thy protection (6.15.15); 16 who have the light (3.10.9); 10 for the conquest (5.5.4)
of the rays of the light [go], he is measureless [amita] in the power of his will [kratuḥ] and complete in every act and a hundredfold [śatam] increaser [ūṭiḥ] and a maker [karāḥ] of battle [khajam]. Indra has not his like; by his force he is the measure of all things, and so to all sides men are calling to him who desire their getting. [14/239]

Thy [dhatu] word in the peoples exceeds in its wealth the hundredfold and the much more and the thousandfold. When the thought mind is great, it kindles thee into measureless light and then thousandst thou slayest the Coverers, O render [dara] of their cities [puram]. [14/239]

A measure of might of a triple [dhatu] nature thou pervades, O master [pate] of men [nṛ], the three earths and the three luminous worlds of heaven and thou drivest on beyond all this universe, and from thy birth thou hadst no slayer and so art for ever. [14/239]

triviṣṭi-dhātu, the triple [dhatu] principle [dhatu] or triple [dhatu] material [dhatu] of existence, is the Sachchidananda of the Vedanta; in the ordinary language of the Veda it is vasu, substance, ārj, abounding
force of our being, priyam or mayas, delight and love in the very essence of our existence. Of these three things all that exists is constituted and we attain to their fullness when we arrive at [viṣṭi] the goal of our journey. [15/349]

[Notes]

There are three successive worlds of mentality one superimposed on the other,—the sensational, aesthetic and emotional mind, the pure intellect and the divine intelligence. The fullness and perfection of these triple worlds of mind exists only in the pure mental plane of being, where they shine above the three heavens, tisro divah, as their three luminosities, trini rocanani. Their light descends upon the physical consciousness [triviṣṭi-dhātu] and effects the corresponding formations [prati-mānām] in its realms, the Vedic parthivani rajansi, earthly realms of light. They are also triple, tisro pṛthivih, the three earths [tisraḥ bhūmiḥ]. [15/287]

3First of the gods 4we call 1to thee and 5thou 6hast been 8an overcomer 7in the fighting of the armies. Then 16may 15Indra 16hast make 14his upward [ut] breaking [bhidam] 18car 12of action and 13passion 16the power 19in our front 11in our 17creation. [14/240]
viśvāhā 1 | indra 2 | adhi-vaktā 3 | naḥ 4 | apari-hvrṭāḥ 6 | sanuyāma 7 | vājam 8 |

tat 9 | naḥ 10 | mitra 11 | varuṇaḥ 12 | mamahantām 13 | aditi 14 | sīndhuḥ 15 | uta 16 | dyauḥ 18 ||

viśvāhā | indraḥ | adhi-vaktā | naḥ | apari-hvṛtāḥ | sanuyāma | vājam |
tat | naḥ | mitraḥ | varuṇaḥ | mamahantām | aditiḥ | sīndhuḥ | prthivī | uta | dyauḥ ||

5a Let 2Indra 8be 1ever 4our 7spokesman 8so that 6unturned [apari] to crookedness [hvṛtāḥ]
7b we may conquer 8heaven's plenty. 9This 13al 11Mitra and 12Varuna and 14the Mother Infinite
13b magnify in me and 15the great River 17and 16Earth 17and 18Heaven. [14/237]

1 through all [viśvā] the days [āhā] (3.16.2)
13 [mahantām] greatness - महां means to be great, full or to greaten [16/637], enlarge (1.11.3)
SUKTA 103

ततः इतिह य परमे परावर्त्यक्ष कवयः पुरुषः
श्रीमदविविधत्वतमसे पृथ्विते समाचे केतुः || 01.103.01 ||

ततः । तेः । इन्द्रियमः । परममः । पारचे । अधारानकः । कवयः । पुरुषः । इदमः
श्रमः । इदमः । अन्यतः । अन्यतः । अस्यः । समः । इदमः । पृथ्वितः । समनाघवः । केतुः ।
tat | te | indriyam | paramam | parache | adharaanya | kavyah | pura | idam |
kshama | idam | anyat | divi | anyat | asya | sam | im | prcyate | samanaya | ketu

1 That 'supreme' INDRA-force 'of thee' 'the seers' 'held' 'of old' 'by their movings to the beyond.
11,12 One strength 'of him' is 'upon the earth', 'his' 'other' 'in heaven; 'the vision of the
thought' 'is brimmed' and 'as if [iva] common [saman] to them. [14/240]
5 with the powers that go beyond (1.63.4), by thy superior Powers (1.24.9); 19 harmonious (7.5.3)

स धारावत्यूर्धिः पश्चाठ वन्येण हत्वा निधरः ससजः
अहन्तद्धिमतिधिहिंद्रण व्याहदेः मघवा शाचीभिः || 01.103.02 ||

सः । धारायतः । पृथ्विः । प्रश्यतः । चः । वन्येण । हत्वा । निः । अपः । ससजः
अहन । अहिं । अभिनतः । श्रीहिंद्रणः । वितः । अहनः । विदुःसमः । मघवः । शाचीभिः ।
sah | dharayat | prthivim | paprathat | ca | vajrena | hatva | ni | apa | sasarja |
ahan | ahim | abhinat | rauhinam | vi | ahan | vi-aamsam | magha-vah | sacibhi

1 He 'upheld' the earth 'and' made it wide 'and' smote 'with the thunderbolt and 'let loose
the waters. 'He slew 'the Serpent [Ahi] and 'broke 'the Titan son of Rohina [Rauhina];
'18 the King of Riches '15,16 severed 'with his powers '17 the shoulderless Demon. [14/240]

स जातृभाषाः प्रधानः ताजः पश्चिमदिन्वस्ये हेतेमस्यायनां सहो वर्षया चुम्मिद्र च || 01.103.03 ||

सः । जातृभाषाः । पश्चाठचाः । अोजः । पुर । विदुःसमः । अचरतः । वितः । दासीः
विद्वन्तः । वज्रः । दस्येऽः । श्रीमतः । अस्यः । आर्यम् । सहः । कर्थि । चुम्मिद्र । इद्वः ।
sah | jatus-bharmah | shat-dadhanaah | ojah | purah | vi-bhindan | acarat | vi | dasih |
vivvan | vajrin | dasaye | hetim | asya | aham | vardhaya | dyumna | indra

1 This 'upholder [bharmah] of birth [jatus] 'because he has faith 'in his puissance 'ranges
breaking open 'the Titan 'cities. 'O Thunderer [Indra], 'hurl 'by thy knowledge 'thy
weapon 'at the Destroyer; 'increase 'the Aryan 'force, 'the Aryan 'light. [14/240]

14 aham - The root ar indicates always a movement of effort or of struggle or a state of surpassing height or excellence. The Aryan then is the man who seeks to fulfil himself by the Vedic action, the internal and external karma orapas, which is of the nature of a sacrifice to the gods. But it is also imaged as a journey, a march, a battle, climbing upwards. The Aryan man labours towards heights, fights his way on in a
march which is at once a progress forward and an ascent. [15/263]
O then for the speaker the King of Riches bearing the human ages, bearing the glorious Name, advancing thunder-armed to the slaying [hatyāya] of the Destroyer [dasyu], when the Son bears the name for the inspired word! [14/240]

establishes (1.36.19), sets within (3.27.10)

for the speaker the King of Riches bearing the human ages, bearing the glorious Name, advancing thunder-armed to the slaying [hatyāya] of the Destroyer [dasyu], when the Son bears the name for the inspired word! [14/240]

4 See how this multitude of his having has increased! Put faith in the hero might of Indra! He has discovered the Kine and discovered the Horses and the Waters and the growths of earth and the trees of her forests. [14/240]

22 By vanāni are meant the receptive sensations seeking in all objectivities the Ananda whose quest is their reason for existence. [15/273]; vanāni - means both “forests” and “enjoyments” or as an adjective, “enjoyable”. It has commonly the double sense in the Veda, the “pleasant growths” of our physical existence, romāṇi prāthivyāḥ. [15/267 fn 2]

Let us press and give the nectar-wine to the Bull and the Strong One and the Doer [karmame] of the multitude of works [bhūri], the Lord whose strength [ṣuṣmāya] is Truth [satya], who like a hero adversary on the path rends [dṛtya] away a the knowledge of those that do not sacrifice and goes abroad giving of it largesse. [14/240-1]
This is 15the same 16heroic might which 17thou madest 18thy force 19when 20thou wakenedst
21with thy thunderbolt 22the Serpent 23from his sleep. 24The wives of the Gods 25rejoiced 26in
27thy 28wake 29and 30the galloping horses 31were glad 32and 33all 34the gods 35drank rapture
36behind 37thee; [14/241]

15 “birds” and “births in the being, souls” (14/474)

A house has been made, O Indra, for thy session; come to thy place like a neighing war-horse. Loosing thy galloping steeds rest the horses who bear thee night and day in thy going abroad. [14/241]

These are the human beings that have hymned the name of Indra for their increase. Now and straightway let him put them on the paths. The gods are breaking down the passion of the Destroyer and they have brought us armour of light for our happy journey to felicity. [14/241]

He who has the vision of the knowledge of himself is sweeping down from the tops the foam on the water. The two women beloved of Kuyava bathe in the sweet curd of the waves; let them lie slain in the rapids of the Shipha. [14/241]

1 native seat (1.140.1); symbolically the altar, psychologically the human heart. [16/654]

4 for taking thy seat (10.6.7); 7 come and sit (1.67.2) on that seat

16 a. 21 b. 22
The navel has been set of the higher being and the Hero moves on and shines there with his ancient powers. Anjasi and Kulishi and Virapatni are hastening with all their waters and bring him the milk of their streams. [14/241]

Now that the guide is seen, now that she goes in knowledge, the home of the Destroyer, deliver from the sin that was done, O King of Riches, and betray into his hands as one ignorant gives his wealth into the hands of the wasters. [14/241-2]

When this 'guide [Sarama] became visible, she went, knowing, towards the seat that is as if the home of the Dasyu [the subconscious]. [15/212]

But give our portion in the Sun and the Waters and in sinlessness and in the self-expression of living man [jiva] and our inner joy; for we had faith in thee and hoped for a greatness of thy proper force. [14/242]
अध्याय 10

माने 4, श्रद्धा 4, अत्माः 5, अद्वय 6, ब्रह्म 7, चेतना 8, महते 9, धनाय 10

माने 11, न: 12, अकृते 13, पुरुष: 14, योगी 15, इन्द्र 16, शुभदेन्त्र: 17, ब्रह्मविधि 18, आदिविद्य: 19, दा: 20

adha | manye | śrat | te | asmai | adhāya | vṛṣā | kodasva | mahate | dhanāya | mā | nah | akṛte | puru-hūta | yonau | indra | kṣudhyat-bhyāḥ | vayaḥ | ā-sutim | dāḥ

1Now my thought is fixed on Indra and I have set my faith in him. Be the Strong One to me and urge me to the winning of a great riches. Indra to whom the many [puru] call [hūta], give us not our food and Soma-drink, though we hunger, with thy house still unmade. [14/242]

2far reaching (5.1.12); discovered [vyacāḥ] vast widths [uru]
SUKTA 105

चद्रभा अस्त्रपतरा सुपर्णों धावते दिवि ।
न यो हिरण्येन्मयः पदं विन्दंति विचुरो विंच्य ये अस्य रोदसी ॥ 01.105.01 ॥

चद्रभा: 1। अपृष्ठः 2। अन्तः 3। आः 4। सुपर्णः 5। धावते 6। दिवि 7।

न: 8। वः 9। हिरण्येन्मयः 10। पदम 11। विन्दंति 12। विचुरः 13। विंच्यः 14। मे 15। अस्य 16। रोदसी 17। इति ॥

candramāḥ | ap-su | antāḥ | ā | su-paṃṭaḥ | dhāvate | divī |
na | vaḥ | hiranṣya-nemayah | padam | vindanti | vi-dyutaḥ | vittam | me | asya | rodaśi | iti ॥

1The moon is lying within in the waters, 2the bright-winged bird runs in the sky of heaven. 3O ye gods, 4your golden-fellied lightnings find not your plane of light.

14Take ye knowledge of this word that I speak, 17O Earth and Heaven. [14/242]

1 Delightful God (6.6.7) – measurer [māh] of Delight [candra]

5The liberated powers of the mind are the wide-winging birds [15/383]. The wings of these energies are the full, satisfied, attaining movement, parma, of his [Surya's] luminous knowledge. For these are the birds that awake with the Dawn; these are the winged energies that come forth from their nests when the feet of the daughter of Heaven press the levels of our human mentality. [15/333]

अर्थविद्धः 3 अर्थिन आ जाया युवते पति ।
तुङ्जाते वृण्यं पथः परिदाय संसं दुहे वित्तं मे अस्य रोदसी ॥ 01.105.02 ॥

अर्थिनः 1। इति 2। वै 3। उँ 4। इति । अर्थिनः 5। आः 6। जाया 7। युवते 8। पतिमः 9।

tuṅjaṭe 10। इति । वृष्णमिः 11। पथः 12। परिदायः 13। रसम 14। दुहे 15। वित्तम 16। मे 17। अस्य 18। रोदसी 19। इति ॥

artham | it | vai | uṁ iti | arthinaḥ | ā | jāyā | yuvate | patim |
tuṅjate iti | vṛṣṇyam | payaḥ | pari-dāya | rasam | duhe | vittam | me | asya | rodasī iti ॥

2Yet surely they who seek are joined to the object of their seeking. 3The wife is joined to her husband. 4Two have set streaming the milk of the Bull and receive it and milk out the nectarious essence.

16Take ye knowledge of this word that I speak, 19O Earth and Heaven. [14/242]

11masculine might (6.8.3)

मो षु देवा अर्थः स्वरव वापि दिवस्यायिर।
मा सोमयस्य संभूव: शून्ये भूम कदा चन विंच्ये मे अस्य रोदसी ॥ 01.105.03 ॥

मो: 1। इति 2। सुः 3। देवा: 4। अर्थ: 5। स्वः 6। अच्छ: 7। पदि: 8। परिः 9।

मा: 10। सोमयस्य 11। शम्भुवः 12। शून्ये 13। भूम 14। कदा 15। चन 16। वित्तम 17। मे 18। अस्य 19। रोदसी 20। इति ॥

mo iti | su | devāḥ | adāḥ | svaḥ | ava | pādi | divaḥ | pari ॥

* The entire Hymn is dedicated to the ‘Vishva-Devas’ or the All-Gods.
mā | somyasāya | śam-bhuvaḥ | śūne | bhūma | kadā | cana | vittam | me | asya | rodaśi iti ||

3O ye Gods, 1let not 5the [‘yonder] world of the Sun 6be cast down 7from its place 8encompassing 9Heaven, 10let not 12us who were the makers [bhuvaḥ] of the bliss [śam] 11of the nectarous Godhead 15,16ever 14abide 13in emptiness.

17Take ye knowledge 19of this word 18that I speak, 20O Earth and Heaven. [14/242-3]

yatu pūchāmyāmam s tāhōto vi vocharaḥ ||
kāvā kātām pūrvaṁ gaty kālānām/smārtaṁ viṁsane m ātma rodasī || 01.105.04 ||

yājñam 1 | pṛcchām/ | ātmanām 3 | avamam 5 | sa: | dīna 6 | vi: | vocati | kva l rtam l pūrvam l gatam l kah l tat l bhīharti l nūtanaḥ l vittam l me l asya l rodaśi iti ||

1I ask 3of the lowest 4sacrifice and 6the messenger [Agni] 7,8tells 5it to me, 9but where 12is gone 11the ancient highest 10Truth or 13who is he, 16the new seer, 15a who carries 14it 15 within him?

17Take ye knowledge 19of this word 18that I speak, 20O Earth and Heaven. [14/243]

āmī ye deva: sānā treṣṭa rochane dvim ||
kadhā naktāmāk gatām pratnā vā ānātavānām me ātma rodasī || 01.105.05 ||

āmī 1 | ṛtmaḥ ||

kattāl 1 | v: 10 | kattāl 11 | kattāl 12 | anatomāl 13 | kattāl 14 | pratnāl 15 | v: 16 | ānaḥtāl: 17 | viptam 18 | me 19 | ātma 20 | rodasī 21 ||
amī iti | ye | devah | sathana | triṣṭu | a | rocane | divah ||
kat l vah l rtam l kat l anrtam l kva l pratnāl vah l ahūtiḥ l vittam l me l asya l rodaśi ||

3O all you gods 2that 4are 5‘yonder 6,7in the three worlds, in the luminous head 8of heaven, 9where is 10your 11Truth and 12where is 13the falsehood and 14where 16your 15ancient original 17offering?

18Take ye knowledge 20of this word 19that I speak, 21O Earth and Heaven. [14/243]

9/12 what (4.5.12)

kadā kattāmāk dṛṣṭānām kṛṣṇam kṛṣṇasya ṣabdāḥ ||
kadhānāmā mahāprabhātā kramam dtṛṇyo viṁsane m ātma rodasī || 01.105.06 ||

kattāl 1 | v: 2 | kattāl 9 | dṛṣṭānām 10 | kattāl 11 | kramam 12 | kṛṣṇasyā 13 | kṛṣṇam 14 | kṛṣṇasyā 15 | kramam 16 | ātma 17 | rodasī 18 ṛtmaḥ ||
kat l vah l ṛtasya l dhamasi l kat l varuṇasya l cakṣaṇam l ||
kat l aryamnāh l mahaḥ l pathā l ati l krāmema l duḥ-dhyāḥ l vittam l me l asya l rodaśi iti ||

1Where then is 2your 4‘upholding base 3of the Truth? 5Where now is 7the seeing eye 8of
Varuna? 8Whether 14false and feeble [duh] of thought [dhyāḥ], 13can we pass 12beyond 10by the mighty 11path 9of Aryaman?

15Take ye knowledge 17of this word 16that I speak, 18O Earth and Heaven. [14/243]

[Alt.] 13Can we pass 12beyond 14the evil [duh] thoughted [dhyāḥ] (3.16.2), 10by the mighty 11path 9of Aryaman?

Ah! sō abhita

तं मा व्यस्ताध्यायो बुधो न तृणां गुंरण विचारे मे अस्य रोदसी ॥ 01.105.07 ॥

अहाम् । सत् । अभिम् । यः । पुरा । सुने । व्यस्ताध्यायो । कानी । चिन्त ।

तम् । मा । व्यस्ताध्यायो । आऽतता । वृक् । न । तृणांजनम् । मृगम् । वित्तम् । अस्य । अयः । रोदसी ॥

aham | sah | asmi | ya | pura | sute | vayasti | kani | cit |

tam | ma | vyantri | a-dhyah | vrka | na | trsna-jam | mrgham | vittam | me | asya | rodasi ॥

Lo, 'I am very he 4who 5of old 6in the giving of the nectar 7was able to speak 8certain few things, 11and yet me, [10that] me 3my pains 2are devouring 15as 14a wolf 12devours 16sa

thirsting 17deer 16at the drinking-place!

18Take ye knowledge 20of this word 19that I speak, 21O Earth and Heaven. [14/243]

सं मा व्यस्ताध्यायो बुधो न तृणां गुंरण विचारे मे अस्य रोदसी ॥ 01.105.08 ॥

मृषो न शिश्रा व्यस्ताध्यायो तस्तोतां ते मात्रत्ततो विचारे मे अस्य रोदसी ॥ 01.105.09 ॥

सम् । मा । अभिम् । अभित् । सपनी-इव । पश्चात् ।

मृष । न । शिश्रा । वित् । अदन्ति । मा । आऽतता । स्तोताम् । तेः । शतुक्रतो । वित्तम् । अस्य । रोदसी ॥

sam | ma | tapanti | abhita | sapatnī-iva |parsavah |
muṣaḥ | na | śiṣnā | vi | adanti | ma | a-dhyah | stotaram | te | śata-kreto | vittam | me | asya | rodasi ॥

2My 4ribs 13plague me 4all around 4like [iva] rival wives [sapatnī] and, 8as 7a mouse 10,11gnaws 8sinews, 12my 13pains 10,11are tearing and eating me, 14yet am I he who hymned 15thy name, 16O lord of a hundred powers!

17Take ye knowledge 19of this word 18that I speak, 20O Earth and Heaven. [14/243]

अमी ये सर रमयसत्वम न नामितत ।

वित्तम् । सर जामित्वाय वेयति ।

अमी । इति । ये । सस । रमयसत्वम् । तत् । मे । नामित । आऽतता ।

अमी । इति । ये । सस । रमयसत्वम् । तत् । मे । नामित । आऽतता ॥

अमी । इति । ये । सस । रमयसत्वम् । तत् । मे । नामित । आऽतता ॥

ami iti | ye | sapa | raśmayah | tatra | me | nabhih | ā-tatā |

tritaḥ | tat | veda | āpyah | sah | jami-tvāya | rebhati | vittam | me | asya | rodasi iti ॥

1Yonder are 7those 7seven 7rays, and 5in them 5the navel 6of my being 8is hung. 9Trita 12Aptya
9,12 Trata Aptya, the Third or Triple, apparently the Purusha of the mental plane. In the tradition he is a Rishi and has two companions significantly named Eka, one or single, and Dwita, second or double, who must be the Consciousness, pristine source of the later idea of Prakriti or Shakti, the Mother of things taking form on the seven planes of her world-action as energy of conscious being. [15/98]

8 Five Bulls are standing yonder in the midst of the Great Heaven, this now is what the word must reveal in the god-heads, — and they have turned back together, companions.

15 Take ye knowledge of this word that I speak, O Earth and Heaven. [14/243-4]

The bright-winged birds that sit on the middle ascent of Heaven, stay the Wolf of the path as he crosses the mighty flowing waters.

14 Take ye knowledge of this word that I speak, O Earth and Heaven. [14/244]
O ye gods, 1 a new 3 word 4 has been set here 3 to be spoken, 6 that shall make full revelation.

The Rivers 8 flow 7 towards the Truth; 10 the light is Truth that 12 the Sun 11 has woven.

Take ye knowledge 15 of this word 14 that I speak, 16 O Earth and Heaven. [14/244]

O Flame, 3 the [that] 4 word 6 is 2 thine, 4b the new word that has yet to be spoken and 7 it must be won to 5 in the gods. 10 Sit then 9 with us and 12,14 sacrifice 13 to the gods 15 with better [tarah] knowledge [viduh] 11 as if a thinking man.

Take ye knowledge 15 of this word 17 that I speak, 19 O Earth and Heaven. [14/244]

[Alt.] 2 Your 7 alliance (7.15.1) 6 is 5 with the gods.

Sit 5 with us 11 as the human (5.21.1).

manuṣvat – The godhead descending into man assumes the veil of humanity. The god is eternally perfect, unborn, fixed in the Truth and Joy; descending, he is born in man, grows, gradually manifests his completenss, attains as if by battle and difficult progress to the Truth and Joy. The Divine veils his seerhood in the forms of thought and life to assist the development of the mortal into immortality. [15/453 fn 1]

The Fire 4 has taken his seat 3 like a thinking man, 2 priest of the sacrifice, and 7 has greater [tarah] knowledge [viduh] and 4,10 speeds 6 to 5 them [the gods] 9 our offerings. 11 He is a god 12 among the gods and 13 a wise thinker.

Take ye knowledge 16 of this word 15 that I speak, 17 O Earth and Heaven. [14/244]

2 होता. Sayana takes sometimes as “the summoner of the gods”, sometimes the performer of the Homa, the burned offering. In fact it contains both significances. Agni as Hotri calls the gods to the sacrifice by the mantra (1.13.4) and, on their coming, gives to them [susūdati] the offering [havyā]. [16/691]
O Earth and Heaven.

O Earth and Heaven.

O Earth and Heaven.

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[Notes]

[“The Well”] I was descending into a crevasse between two steep rocks, rocks that appeared to be made of something harder than basalt, BLACK, but metallic at the same time, with such sharp edges—it seemed that a mere touch would lacerate you. It appeared endless and bottomless, and it kept getting narrower, narrower and narrower, like a funnel, so narrow that there was almost no more room—not even for the consciousness—to pass through [āṁhūraṇāt]. And the bottom was invisible, a black hole [kūpe]. And it went down, down, down, like that, without air, without light, except for a sort of glimmer that enabled me to make out the rock edges. They seemed to be cut so steeply, so sharply …

[“The Wide Freedom”] And as soon as I had uttered, ‘What is there at the bottom of this hole?’ I seemed to touch a spring that was in the very depths—a spring I didn’t see but that acted instantly with a tremendous power—and it cast me up forthwith, hurled me out of this crevasse into … (arms extended, motionless) a formless, limitless vast [uru] which was infinitely comfortable—not exactly warm, but it gave a feeling of ease and of an intimate warmth. [Mother’s Agenda - Vol. I Nov. 8, 1958 - p.225]

अरुङ्खः मा सकृङ्खः: पथः यतं दर्शं हि।
उज्ज्वलोऽन्योऽन्या तेषोऽप्रत्यायामः विचं मे अर्थ रोदसी ॥ 01.105.18 ॥

अरुङ्ख: 1 | मा: 2 | सकृङ्ख: 3 | व्रुङ्ख: 4 | पथः: 5 | यतं: 6 | दर्शं: 7 | हि: 8।

arʊṇaḥ | mā | sakṛt | vṛkaḥ | pathā | yantam | dadaṛa | hi
ut | jihite | ni-cāyya | taṣṭā-iva | pṛṣṭi-āmayī | vittam | me | asya | rodaśi iti ॥

3 Once and once only the red Wolf saw me as I went upon the path, and when he had regarded me he reared himself up like [iva] a workman [taṣṭā] whose back [pṛṣṭi] is afflicted with long bending to his carpentry [āmayī].

14 Take ye the knowledge of this word that I speak, O Earth and Heaven. [14/245]

एनांगूणेण वयमिद्रवंतोऽधिभ ययाम खुजने सर्ववीरः: ।
तनो निःत्रे बहुनो मामहंतामनित्ति: सिन्धु: पृथिवी उत द्री: ॥ 01.105.19 ॥

एनां: 1 | आङूणेन: 2 | वयम: 3 | इन्द्रज्वलन: 4 | अभिश: 5 | ययाम: 6 | खुजन: 7 | सर्ववीर: 8।

enā | āṅgūṣeṇa | vayam | indra-vantaḥ | abhi | syāma | vrjane | sarva-vīrāḥ
| tat | naḥ | mitraḥ | varuṇaḥ | mamahantām | aditiḥ | sindhuḥ | pṛthivī | uta | dyauḥ ॥

1 But now by this hymn of power may we possess Indra and all the heroes be in our strength and we prevail and overcome. This let Mitra and Varuna and the Mother Infinite magnify in me and the great River and Earth and Heaven. [14/245]
SUKTA 106

इंद्र ते मित्र वरुणमिनिमयो यात शरीर अदितिः ह्वामहे।
रथम् न दुगात्रसंग्रहन् विधवसमानो अहंसो निपपतनम् ॥ 01.106.01 ॥

इन्द्राः । विभृत्ताः । वरुणाः । अभिमित्वाः । उत्ते । मात्रामित्वाः । शरीरे । अदितिः । ह्वामहे।

rथम्। न। 1। दु: गात्। 2। वसवः। 13। सुधमानः। 14। विधवसमात्। 15। न। 16। अहंसः। 17। न। 18। पिपतनम्। 19॥

indram । mitram । varuṇam । agnimm । ātyaye । mārūtam । śardhaḥ । aditim । havāmahe ।

ratham । na । duḥ-gāt । vāsaḥ । su-dānavaḥ । viśvamāt । naḥ । amāhasah । niḥ । pipartana ॥

1 Indra and 2 Mitra and 3 Varuna and 4 Agni and 5 Aditi and 6 the Marut 7 host 8 we call 9 to increase us. 4 O bountiful 13 Vasus, 19 carry 16 us 19 beyond 18 out of all 17 the evil 11 like 10 a chariot 12 out of a difficult place. [14/245]

17 amāhasah - the narrowness [= duḥ-gāt - difficult place] full of suffering and evil, is the unenlightened state of our limited mentality [15/530.3]; the narrow press of pain and evil (1.107.1)

त आदित्या आ गता सर्वतात्ये भूत देवा वृजनाय वर्षः।
रथम् न दुगात्रसंग्रहन् विधवसमानो अहंसो निपपतनम् ॥ 01.106.02 ॥

तेः। आदित्यः। 1 । आः। 2 । गतः। 3 । सर्वजनातये। 4 । भूतः। 5 । देवः। 7। वृजनामात्। 8। शामाः। 9।

rथम्। न। 1। दु: गात्। 2। वसवः। 13। सुधमानः। 14। विधवसमात्। 15। न। 16। अहंसः। 17। न। 18। पिपतनम्। 19॥

te । ādityah । à । gata । sarva-tātaye । bhūta । deva । vrtra-tūryeṣu । śam-bhuvah ।

ratham । na । duḥ-gāt । vāsaḥ । su-dānavaḥ । viśvamāt । naḥ । amāhasah । niḥ । pipartana ॥

2 O sons of the infinite Mother, 3,4 come to us 5 for an universality [sarva] of creation [tātaye].

7 Gods, 6 be 9 makers [bhuvah] of our bliss [śam] 8 in our battle-breakings through [tūryeṣu] the ranks of the Coverers [vrtra]. 14 O bountiful 13 Vasus, 19 carry 16 us 19 beyond 18 out of all 17 the evil 11 like 10 a chariot 12 out of a difficult place. [14/245]

5 for our all-forming labour (6.15.8), for the forming [tātaye] of the universal being [sarva] (5.69.3)

अवंतः नः: पितरः सुप्रवाच्या उत देवी देवपुतः क्षतातुष्ठा।
रथम् न दुगात्रसंग्रहन् विधवसमानो अहंसो निपपतनम् ॥ 01.106.03 ॥

अवंतः। न। 2। पितरः। 3। सुप्रवाच्या। 4। उताः। 5। देवी। इति। देवपुतः। इति। देवपुतः। क्षतातुष्ठा।

rथम्। न। 10। दु: गात्। 11। वसवः। 12। सुधमानः। 13। विधवसमात्। 14। न। 15। अहंसः। 16। न। 17। पिपतनम्। 18॥

avantu । naḥ । pitarah । su-pravacanah । uta । devi iti । devaputre iti deva-putre । rta-vṛdhā ।

ratham । na । duḥ-gāt । vāsaḥ । su-dānavaḥ । viśvamāt । naḥ । amāhasah । niḥ । pipartana ॥

1a Let 7 our 8 Fathers 4 who spoke the revealing word 1b cherish us 5 and 6 the truth-increasing goddesses twain; 7 of them the gods are the sons. 13 O bountiful 12 Vasus, 18 carry 15 us 18 beyond 17 out 14 of all 16 the evil 11 like 9 a chariot 11 out of a difficult place. [14/245]
नराशंसम् वाजिनं वाजयनिं श्रयंद्रे पूणं सुमैरिमे

रथं न दुगधुसवं: सुदनावं विश्वसमानो अंहसो निषिपपत्तन || 01.106.04 ||

नराशंसम्। वाजिम्न। वाजयम्। इह। कथयुवविजीम्। पूणणम्। सुमै। ईमहे।

रथम्। न। दु। उगात्। वसव्। सुदनावं। विश्वसमात्। न। अंहस। निषिपपत्तन।|| 01.106.05 ||

नराशंसम। वाजिन। वाजयान। ईक्ष्यावतरी। पुशान। सुमैह। इमह। रथम। न। दुह। गात। वसपत। वसाव। सुदनाव। विश्वसम। न। आमह। निषिपपत्तन।|| 01.106.06 ||

1 O Brihaspati, 23 ever make 5 easy [su] the road of 4 our 8 journeying [gam] 13 who yearn for 8 that 7 peace and 8 bliss 10 of thy strength 8 which 11 is set [hitam] in thinking man [manu].

23 Carry us beyond 22 out of 19 all 21 the evil 15 like 14 a chariot 16 from a difficult place, [18 O bountiful 17 Vasus]. [14/245-6]

8 movement (3.17.3, 3.18.4)

इंद्रं कुतसा वृत्रहणं सत्विपि काते निवाल्ल्ह अतिबहुर्दूलये।

रथं न दुगधुसवं: सुदनावं विश्वसमानो अहसो निषिपपत्तन || 01.106.06 ||

इंद्रम्। कुतसा। वृत्रहणम्। शचीपिन्म। काते। निवाल्ल्ह। अतिबहु। अन्तत्। ऊषये।

रथम्। न। दु। उगात्। वसव। सुदनावं। विश्वसमात्। न। अहस। निषिपपत्तन।|| 01.106.07 ||

इंद्रं कुतसा वृत्रहणं सत्विपि काते निवाल्ल्ह अतिबहुर्दूलये।

रथं न दुगधुसवं: सुदनावं विश्वसमानो अहसो निषिपपत्तन || 01.106.07 ||

इंद्रं। कुतसा। वृत्रहणं। शचीपितं। काते। निवाल्ल्ह। अतिबहु। अन्तत। ऊषये।

रथं। न। दु। उगात्। वसव। सुदनाव। विश्वसमात्। न। अहस। निषिपपत्तन।|| 01.106.08 ||

indram। kutsah। vṛtra-hanam। śaci-patim। kāte। ni-bālhaḥ। rśih। ahvat। ātaya।

ratham। na। duh-gāt। vasaḥ। su-dānavaḥ। viśvamsat। naḥ। amhasah। niḥ। pipartana।|| 01.106.08 ||

2 Kutsa 7 the seer 6 pent 5 in the well 8 called 9 for increase 1 to Indra 3 the Vritra-killer, 8 he has cried 4 to the Lord [patim] of the Lady of Puissance [śacī]. 14 O bountiful 15 Vasus, 16 carry 16 us 19 beyond 18 out of 17 all 17 the evil 11 like 10 a chariot 17 out of a difficult place. [14/246]

2 Kutsa 7 the seer 6 pent 5 in the well 8 called 9 for increase 1 to Indra 3 the Vritra-killer, 8 he has cried 4 to the Lord [patim] of the Lady of Puissance [śacī]. 14 O bountiful 15 Vasus, 16 carry 16 us 19 beyond 18 out of 17 all 17 the evil 11 like 10 a chariot 17 out of a difficult place. [14/246]
May the goddess Infinite with the gods protect and the god who saves deliver us nor be careless of us in our need. This let Mitra and Varuna and the Mother Infinite magnify in me and the great River and Earth and Heaven.

undeviatingly (3.20.2), unfailing (10.7.7)
[mahantām] greater - means to be great, full or to greaten [16/637], enlarge (1.11.3)
Our sacrifice 3,4 travels to the bliss of the gods; 5 O ye children of the infinite Mother, 8 be gracious and 7 take birth. 13 May your 12 perfect and kindly [su] thought [mati] 13 come down to us 13 on its paths which 14 out of the narrow press of pain and evil 17 can find larger bliss and good.  [14/246]

The sons of the Infinite (Aditi) [ādityāsah] have a twofold birth [bhavata]. They are born above in the divine Truth as creators of the worlds and guardians of the divine Law; they are born also here in the world itself and in man as cosmic and human powers of the Divine.  [15/493]

right perceptions in the sensational mind, sumati may embrace any or all of these associations; in another context, by a different turn of the prefix, it may express kindly thoughts, friendly feelings, happy perceptions.  [14/134]

Right thoughts, right sensibilities, — this is the full sense of the word sumati; for the Vedic mati includes not only the thinking, but also the emotional parts of mentality. Sumati is a light in the thoughts; it is also a bright gladness and kindness in the soul.  [15/262]

17 can find [vit] larger [tarā] bliss and good [varivah];  [अवसा] supreme good (7.47.4) [अज्ञ] the higher (6.16.7)

6 Let 3 the gods, 8 hymned 8 by the Sama verses 7 of the Angirases, 1,5,6b come to 2 us 4 with cherishing and 10 Indra 11 with his Indra-powers and 12 the Maruts 13 with the Maruts and 16 the infinite Mother 14 with her Sun children 18 extend 17 bliss and peace.  [14/246]

4 with their protection (6.15.15)

11 with Indra’s proper force (1.104.6)

13 with the life-powers (5.5.11)
That 12 gladness 13 may 3 Indra, 4 that 5 Varuna, 6 that 7 Agni, 8 that 9 Aryaman, 10 that 11 Savitri 13 lodge 2 in us. 14 This 18a let 16 Mitra and 17 Varuna and 19 the Mother Infinite 18b magnify in me and 20 the great River and 21 Earth and 22 Heaven. [14/246]

18 [mahantām] greaten - मांह means to be great, full or to greaten [16/637], enlarge (1.11.3)
SUKTA 108

"The shining Bull or Male", but the latter word means also the rainer, fertiliser or diffuser of abundance and sometimes the strong and abundant, the former seems to bear also the sense of active or moving. [15/435 fn 7]
When the fires are kindled [iddheṣu] high [sam], 3 then you two move busily about the sacrifice and 4 you stretch out [yata] the ladle [srucā] and 7 you strewn 5 the sacred seat.

Come 11 down to us, 12 O Indra and Agni, 16 by the pourings 8 of the keen 9 ecstatic wine, 14 that you may give us the glad and perfect mind. [14/247]

3 [Alt.] (then you two) are anointed (6.11.4) or (then you two) put forth a revealing light (2.8.4) and

4 srukā - “a pourer”— & in its implied psychological sense the motive force or motor instrument of action

fulfilling the internal or external act [16/647]
Whether, O Agni, O Indra, you are drinking of rapture "in your own 3house" or "in priest of the word 4or 5king, 6O masters of sacrifice, 11,12'thence 14,15,16'come, 13'ye Strong Ones, 17'and having come 19'drink 18'of the wine 20'we have made for you. [14/247]

Whether, O Indra, O Agni, you are 3'among the Yadus or 4'the Turvashas or 5'the Druhyus or 7'the Anus or 8'the Purus, 10,11'thence 13,14,15'come, 12'O ye Strong Ones. 18'Drink 17'of the wine 19'we have made for you. [14/247]

Whether, O Agni, O Indra, you are 3'in the lowest 7'and 5'in the highest 4'earth, 9,10'thence 12,13,14'come, 11'O ye Strong Ones. 17'Drink 16'of the wine 18'we have made for you. [14/247]
you. [14/247]

the three bodies, physical [avamasyām], subtle [madhyamasyām] and typal [paramasyām] (sthula, sūkṣma and kārana). [14/368]

\[1\] Whether, 2O Agni, O Indra, 4you are 3in heaven 5or 6on earth 7or 8the mountain or 9in the plants or 10the waters, 11,12hence 14,15,16come, 13ye Strong Ones, 17and having come 19drink 18of the wine 20we have made for you. [14/247]

\[2\] Whether, 2O Indra, O Agni, 8you are drinking of rapture 7by your nature 3in the rising 4of the sun or 5in the midmost 6of heaven, 9,10hence 12,13,14come, 11O ye Strong Ones. 17Drink 16of the wine 18we have made for you. [14/247]

\[3\] Thus 5drinking 6of the wine we have pressed for you, 2O Indra and Agni, 7,8conquer 6for us 5all and every kind of 9riches. 10This 14let 12Mitra and 13Varuna and 15the Mother Infinite 14magnify in me and 16the Great River and 17Earth 18and 19Heaven. [14/248]

[16/637], enlarge (1.11.3)
I hungered after riches of a greater substance and, I turned and saw you [with my mind—3.19.3], O Indra and Agni. I have looked on you as on my own people, even as brothers born with me. This is your mind of wisdom, and none other that is in me, and have carved to shape a thought which gives me the plenitude of your riches. [14/248]

guiding thought (8.19.29); ध्व. Throughout the Veda I take ध्व. in its simple and obvious etymological sense of ध्व, mental knowledge. The Greek & Latin sense of ध्व, beforehand, need not be premised of the Sanscrit particle. The force of ध्व in ध्व. and ध्व. comes from the idea of the object of knowledge standing before the mind & the mind moving out to embrace it in its scope. [16/587]

As described, that me (5.9.1)

I have heard of you as more lavish [भुरी] in your giving [दत्व] than [तारा] a daughter’s husband or a wife’s brother and [7.11.4] I am bringing into birth in the delivering of the nectar wine a new hymn to you, O Indra and Agni. [14/248]
We are making towards our desire and pray ⁴that ³our suns of light ²may ¹not ⁶be broken, ⁸we are striving [yacchamānāḥ] after [anu] ⁷the energies ⁶of our Fathers. ¹⁰By joy ⁹of Indra and Agni, ¹¹the Strong Ones ¹²drink of the rapture, ¹³you are ¹⁵two pressing-stones ¹⁷in the lap ¹⁶of the thinking mind. [14/248]

⁵rays of the Sun or reins (1.109.7)

The goddess ⁵Mind ⁴loongs ⁵for the ecstasy, ⁶O Agni, O Indra, and ⁸she is pressing out ¹with you for her pressing-stones ⁶wine of nectar. ¹⁰O twin Aswins, ¹³,¹⁴come running to us ¹¹,¹²with your beautiful happy hands and ¹⁶mix ¹⁵the honey ¹⁷in the waters. [14/248]

¹¹with happy (bhadra - 1.67.1) hands (hastā - 4.2.14); ¹²with beautiful [su] hands [pāṇi] (1.71.9)

[Alt.] mix [or infuse - prīktam] [the Soma] with honey [madhunā] in the waters [ap-su]

O Indra and Agni, ⁶I have heard ¹of you ⁵that you are mighty ⁷to slay [hatye] the Coverer [vṛtra] and ⁴apportion ³a rich substance. ⁸O you who ¹⁴see, ⁹sit ¹²on this ¹⁰seat ¹¹in the sacrifice and ¹³,¹⁵drink the intoxication ¹⁶of the wine that we have made. [14/248]

⁴O Indra and Agni, ⁹I have heard ¹of you ⁱ⁰that you are mighty ⁷to slay [hatye] the Coverer [vṛtra] and ⁴apportion ³a rich substance. ⁸O you who ¹⁴see, ⁹sit ¹²on this ¹⁰seat ¹¹in the sacrifice and ¹³,¹⁵drink the intoxication ¹⁶of the wine that we have made. [14/248]

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9,6 overpasses 10 the rivers and 11,6 overtops 12 the mountains and 14,6 your being is outstretched beyond 16 all 19 these [other] 17 worlds of creatures. [14/248]

आ भरते शिश्नते ब्रजबाहू अस्मां इंद्रामी अवतं शरीरिः।
इमे नु ते रमयः सूर्यस्य येष्ठि सपितवं पितरो न आसन्। ॥ 01.109.07 ॥

आः भरतम्। शिश्नतम्। ब्रजबाहूः। अस्माः। इंद्रामी। इति। अवतम्। शरीरिः।
इमे। नु। तेः। रमयः। । सूर्यस्य। येष्ठि। । सपितवां। पितरः। नः। आसन्। ॥

ा। भारतां। शिश्नतां। वाज्राभु। अस्मां। इंद्रामी। येष्ठि। सपितां। पितरः। नह। लासन।

2 Bring 1for us, 3win for us your riches, 4O you whose arms [bāhū] carry the thunder [vajra], 7increase 5us, 6O Indra and Agni, 8by your mights. 9Behold our [these] 12reins are [10indeed – 2.1.6] the same [11those] 12rays 13of the Sun 14by which 17our 16Fathers 18came 15to the end of their common journey. [14/248-9]

पुरुष्टे शिश्नते ब्रजहस्तामाः इंद्रामी अवतं भरेष्ठ।
तनो भिन्नो वरणो मामहतांमयिः सिंधुः पृथिवी उत्त हृ। ॥ 01.109.08 ॥

पुरुषोदेतः। शिश्नतम्। ब्रजहस्ताः। अस्माः। इंद्रामी। इति। अवतम्। भरेष्ठ।
ततः। न। । मिन्तः। । वरण।। । मामहताः। । अदितिः। । सिंधुः। । पृथिवी। । उत। । हृ।। ॥

पुरांद्राः शिश्नताः वाज्राभु अस्माः। इंद्रामी। उत्त हृ।
तताः। नाः। मित्राः। वरुणाः। मामहताः। अदितिः। सिंधुः। पृथिवी। उत। द्याः। ॥

1 Renders [darā] of the cities [puram], 3gods with the thunders [vajra] in your hands [hastā], 5Indra and Agni, 7get for us, 8increase ‘us’ 9in fruitful battles. 8This 12let 10Mitra and 11Varuna and 13the Mother Infinite 12b magnify in me and 14the Great River and 15Earth 16and 17Heaven. [14/249]

12[mahantām] greater - महात means to be great, full or to greatness [16/637], enlarge (1.11.3)
SUKTA 110

तत्त्वे मे अपरस्तु तात्त्वे पुनः स्वादिष्टा धीतिस्रुच्याय सात्ये।
अर्थ समुद्र इह विश्वदेवः स्वाहाकृत्तस्य समु तृणुः कृष्णः।।01.110.01।

tattva me Mey 3 tata 4 tu 5 dhiti 6 tatte 7 puna 7 savadisa 8 dhiti 9 uchchaya 10 shasyate 11

अर्थम् 12 समुद्र 13 इह 14 विश्वदेवः 15 स्वाहाकृत्तस्य 16 सम् 17 tu 18 dhiti 19 तृणुः 20।।
tatam me apa 1 tatum iti taye puna svadistha dhiti ucathaya shasyate aya samudrah iha vi sha-devya svaha-krta sam yum iti trpnuta rkhavah।।

1a Woven was "my" 1b web "of work." 7 Again 4 "that web" is being woven; 8 a sweetest honied 9 thought 11 is finding words 10 for its expression in speech. 12 Behold, this is 13 the nectar ocean 15 in which are all the gods; 14 it is here, 16 it has been made Swaha of the divinities. 17,19 Take your delight in it, 20 O ye Ribhus. [14/249]

13 samudra 1 - All states of being, whether matter, mind or life and all material, mental & vital activities depend upon an original flowing mass of Energy which is in the vivid phraseology of the Vedas called a flood or sea, samudra, sindhu or arnas. [14/128]

16 Swaha, the luminous self-force of the fulfilled divine Nature of the gods (16/551);

[Alt.] 13 original flowing mass of Energy 16 has been made the luminous self-force of the fulfilled divine Nature 15 of all the gods.

आभोग्यं प्र यदिच्छतं ऐतनापकाः प्रांचो मम के विदापयः।
सौधनास्याशिरस्य स्भूमागच्छतं सवितुर्दशुपो गृहं।।01.110.02।

आनभोगयम् 1 प्र 2 यदि 3 अच्छत 4 ऐतन 5 अपकाः 6 प्राण 7 मम 8 के 9 विद 10 आपय 11।
सौधनास 12 चरितस्य 13 भूमा 14 अगच्छत 15 सवित 16 दशुप 17 ग्रहम 18।।
a-bhogayam pra yat icchanta aitana apaka pranca mama ke cit apiyag saudhanvanasa caritasya bhumanaga agacchata savituh dasu sa graham।।

1 I give you the enjoyment 5 of that for whose 4 'desire 2,5 you come to me; 6 O you near to me and 7 high beyond, 9,10 whatever powers, 11 but my friends! 12 O children of Sudhanwan, 14 by the largeness 13 of your movement of action 15 you came 18 to the house 16 of Savitri 17 when he was giving out the wine of his creation. [14/249]

6 wise of heart (6.11.4), wise and understanding (6.12.2)

7 moving forward (3.7.7)

12 The Ribhus are powers of the Light who have descended into Matter and are there born as human faculties aspiring to become divine and immortal. In this character they are called children of Sudhanwan [saudhanvanasa], a patronymic which is merely a parable of their birth from the full capacities of Matter touched by the luminous energy. "Dhanwan" in this name does not mean "bow" but the solid or desertfield of Matter otherwise typified as the hill or rock out of which the waters and the rays are delivered. [15/338]

14 bhuma - the wide free infinite planes of existence founded on the Truth [15/418 fn 6]
Vedic immortalit
a perfect union between the Soul and Nature. [15/470

works
to the condition of godhead by power of knowledge
bodies, vital, mental and the causal or ideal body
Ribhus, powers of luminous knowledge, take it as renewed and perfected by Twashtri's later

13

thing not to be kept secret, and 18 you made 16 of the one
wine-cup 14 of the Almighty, 11 the 15 cup 15 of the wine-drinking, 19 a fourfold 13 bowl. [14/249]

[Notes]

And there at the sacrifice the gods [asuras] drink [bhakṣaṇam] in the fourfold
bowl, camasaṁ caturvayam, the pourings of the nectar [asuvat]. For Twashtri, the Framer of
things, has given man originally only a single [ekam] bowl [camasam], the physical
consciousness, the physical body in which to offer the delight of existence to the gods. The
Ribhus, powers of luminous knowledge, take it as renewed and perfected by Twashtri's later
workings and build up [akṛṇuta] in him from the material of the four planes three other
bodies, vital, mental and the causal or ideal body. [15/341]

[Notes]

But their [Ribhus'] special character in the Veda is that they are artisans of Immortality
[amṛta-tvam]. They are represented as human beings [martāsah] who have attained [ānaśuḥ]
to the condition of godhead by power of knowledge [dhīti-bhiḥ] and perfection in their
works [śamī]. [15/338]


The Ribhus 3 have measured 2 out 1 like [iva] a field [kṣetram] and 2,3 have shaped 4 as if with a sharp-cutting instrument 5 the one 6 cup 8 that is carried on the paths. 9 Hymned of men, 2,3 they made 10 for the highest high [11 praying – 1.109.3,] 14 desiring 13 to hear the voice of knowledge 12 among the Immortals. [14/249]

Come, let us pour out 2 the thinking mind 8 by knowledge 6 to the strong ones 3 of the Air 5b as if [iva] 6 clarified butter 5a with a ladle [sṛucā]. 14 The Ribhus 10 who 13 have fixed 12 their [strong ones'] abodes, 8 crossing beyond 11 Father Heaven, 16 climbed 15 to the plenty 17 of the luminous 18 middle world. [14/249-50]

13 cleave to (5.20.2) 12 their (strong ones') 15 plenty

3 Indra 4 in his puissance is 2 even to us 5 a newer 1 Ribhu and 8 Ribhu 7 joined with Vajas, lords of the plenty, and 6 the Vasus, masters of riches, and 10 giver 9 of substance. 11 O ye 12 gods, 15 by your fostering power 16,17 may we assail 15 in your cherished Day 14 the armies of the powers 19 who give not the nectar wine. [14/250]
The Ribhus pressed into shape the Cow of Light out of her skin and joined the Mother with the child. O children of Sudhanwan, O God in your desire of perfect works you made our aged Father and Mother young again. [14/250]

**[Notes]**

The third work of the Ribhus is to fashion the cow who gives the sweet milk. It is said elsewhere that this cow has been delivered out of its covering skin — the veil of Nature’s outward movement and action, — by the Ribhus. The fostering cow herself is she of the universal forms and universal impetus of movement, viśvajuvaṁ viśvarūpāṁ, in other words she is the first Radiance, Aditi, the infinite Consciousness of the infinite conscious Being which is the mother of the worlds. That consciousness is brought out by the Ribhus from the veiling movement of Nature and a figure of her is fashioned here in us by them. She is, by the action of the powers of the duality, separated from her offspring, the soul in the lower world; the Ribhus restore it to constant companionship with its infinite mother. Another great work of the Ribhus is in the strength of their previous deeds, of the light of Indra, of the movement of the Ashwins, the full yield of the fostering Cow to restore youth to the aged Parents of the world, Heaven and Earth. Heaven is the mental consciousness, Earth the physical. [15/340]
SUKTA 111

तक्षश्रेड्य सुखेत विवन्यामसतःक्षन्तिकुर्वधवाहा वृण्यामू।
तक्षणिद्विमामाभवो युधद्वस्तक्षन्यसाय मातर्मस सचापुरे।∥

तक्षश्रेद्य । रथम् । सुजुतम् । विबन्याहपस । तक्षन् । हरी । इतरवाहा । वृण्यामू।
तक्षन् । पितुभयम् । ऋभव । वर्युत् । वय । तक्षन् । वत्साय । माताम । सचापुरे।∥

taksan | ratham | su-vṛtam | vidmanā-apasaḥ | taksan | hari | indra-vāhā | vṛṣaṇ-vasū | taksan | pitṛ-bhyām | rbhavaḥ | yuvat | vayah | taksan | vatsāya | mātaram | sac-bhuvam

11) The Ribhus  who do all their works [apasah] by knowledge [vidmanā] have carved by knowledge the fair-moving chariot [bearer – vāhā] of Indra, shaped his two bright horses of strong [vṛṣaṇ] rich substance [vasū]. And they have made for the Father and the Mother their youthful age and for the child of the Ray his mother to be [bhuvam] always at his side [sacā]. [14/250]

13 growth (1.66.2)

[Notes]

And of all their accomplishings that which is central is the formation [takṣan] of the two brilliant horses [hari] of Indra [indra-vāhā], the horses yoked by speech to their movements, yoked by the Word [vacaḥ-yuj – 1.7.2] and fashioned by the mind. For the free movement [su-vṛtam] of the luminous mind, the divine mind in man [Indra], is the condition of all other immortalising works [apasah]. [15/339]

आ नो यज्ञाय तक्षन ऋभुवाय: क्रत्रेदं दशाय सुप्रजातीतिमिषं।
यथा क्षयाय सर्वभीत्याय विशा तन: शर्याय धायथा विनन्यायो।∥

आ । न: । यज्ञः । तक्षन । ऋभुवाय: । क्रत्रेदं । दशाय । सुप्रजातीतिमिषं।
यथा । क्षयाय । शर्याय । सर्वभीत्याय । विशा । तन: । शर्याय । धायथा । सु: । इत्यथायो।∥

ā | nahi | yajñāya | taksata | rbhu-mat | vayah | kratve | dakṣāya | su-prajāvatim | isam | yathā | kṣayāma | sarva-vīrayā | viśā | tat | nahi | śardhāya | dhāsatha | su | indriyam

1.4 Carve for our 3 sacrifice 6 a birth 5 in which shall be the works of the Ribhus, 1.4 carve 8 light in the thought and 7 power in the will, 1.4 shape 10 an impelling force 8 which shall beget a perfect issue 11 that 12 we may dwell 14 accompanied by the nation 13 of all [sarva] the heroes [vīrayā]. 17 Make them the host of 16 our 17 battle and 18 set in them 15 that 19 great 20 Indra-force. [14/250]
Carve getting 4for us, 5O Ribhus, 6getting 7for our chariot and 8getting 9for our war-horse. Mass 14together 15into form 11conquest and 13winning 16always 20whose strength 17companioned or 18alone 20shall avail 19against opposing armies. [14/250]

3,4I call 5for my increasing 6to the drinking of the nectar wine 2Indra 1who dwells [kṣaṇam] in Ribhu [ṛbhu] and 6the Ribhus and 7the Vajas and 8the Maruts and 11Mitra and Varuna, 12now, 10the double god-head, and 13the Aswins, and 16let them speed, let them charge 17for the getting, 18for the thought, 19for the victory. [14/250-1]

Let 1Ribhu 3,4whet 5our getting 4into a sharp weapon 2for fruitful battle and 7Vaja 6victor [jit] in the press and the fighting [samarya] 9help 8us 8to thrive. 10This 14let 12Mitra and 13Varuna and 15the Mother Infinite 14magnify in me and 16the Great River and 17Earth 18and 19Heaven. [14/251]
पुष्पः रथो दक्षिणाय अयोज्ये देवासो अमृतासो अस्थः।
कृष्णादुद्धारायं विज्ञानाविकित्सन्ति मानुषाय श्रवणः॥ ०१.१२३.०१॥

The wide _chariot_ of the Reason _has been yoked, _this _all the immortal _gods _have ascended. From the blackness, she has arisen who is noble and vast seeking knowledge for the mind’s foundation. [14/251]

[Notes]

_विज्ञान_ in this verse may be an epithet of Usha, the Dawn. There is also a goddess Dakshina in the Veda, who is a female energy depending on the god Daksha. Daksha being the god who conducts the faculty of discriminative judgment, Dakshina is the faculty he conducts, intelligence, discrimination or reason. Intelligence [dakṣināyāḥ] has yoked [ayoji] her car [rathāḥ], instituted, that is to say, the joy of her activities; the deathless [amṛtāsah] gods [devāsah] take their seats in the car [ā asthuḥ], not as Sayana suggests to go to the material sacrifice in the car of dawn, but to take their part in the internal yajna in the chariot of the Intelligence. In this hymn, however, since it is the dawn of realisation in the mind that is intended, Dakshina and Usha are possibly identified or at any rate so closely associated that their action and epithets are almost in common. [14/391]

Intelligence or Dawn has risen up [ut asthāt] out of the black darkness [kṛṣṇāt]; illumination of Intelligence has come out of the obscuration of ignorance or aprakāsha; from the black is a description of the tamoguna which is always represented in Yoga by the black colour. Dakshina or Usha is अमो, noble, one of the high gods that help as opposed to the Dasyus, the dark & ignoble enemies of the spirit; she is _विज्ञान_, either wide or various in her motion or wide & vast in her being, बृहस्ती, a power of the Mahas, a birth from the wideness of the truth of things. She rises चिकित्सन्ति मानुषाय श्रवणे. Dakshina or Usha, the dawn of mental illumination, brings knowledge, perception, vision, in a word केतू [cikitsantī] for the firm establishing क्षयायाः either of the mind [mānuṣāya] in its illumination or of the human sadhaka [mānuṣāya] in the fresh spiritual position or abiding place [kṣayāya] he has gained in the progress of his yoga. श्रवण is frequently turned in this sense by the figurative & symbolic language of the Vedas. Or else it may be that Dakshina seeks certainty of knowledge (compare चिकित्ससा) for the firm establishment क्षयायाः of the mind [mānuṣāya] in its gettings. [14/391-2]
First before all the universe Dawn awoke conquering substance, vast, safely-preserving; high she shone abroad in her youth reborn; Usha came first in the earliest [pūrva] calling [hūtau]. [14/251]

victorious (10.46.5); conqueror, conquering (10.7.4); revealing (4.2.18), looking on (7.13.3)

Because today thou dividest their share to the Strong Ones, [O] Usha goddess beautiful shining upon the world of mortals, therefore here the god Savitri wide-governing utters us free from sin for the kingdom of the Sun. [14/251]

The sacrifice is essentially an arrangement, a distribution among the different cosmic Powers whose province they by right belong. Therefore the hymns repeatedly speak of the portions of the gods. [15/279]

perfectly [su] born [jāte] among the mortals (7.52.1); declares (10.12.8)

To house and house the bright one comes towards us, in sky and sky establishing in their place the names of things; bent on enjoyment ever shining she comes and enjoys always the first fruit of every possession. [14/251]

the Truth of the divine Nature, Power in consciousness expressed by the name (14/480)

seeking to conquer (6.73.3), desiring to get (1.102.6); tip-top [Monier-Williams]
The sister of Bhaga, the twin of Varuna, goddess of Truth, thou first of the gods cleave to us; afterwards he is to be crushed who is the establisher of sin; him may we conquer by Reason, with the speed of her chariot. [14/251]

4 close comrade (1.65.4), companion (8.72.4)
6 (she of) true words (8.19.22), of true light (1.123.6)
8 come near (3.3.7), approach (7.9.6)

May the true lights arise in us, may those that hold this mansion; the forces of the night flaming pure join them; our desirable possessions hidden away by the darkness, the wide-shining Dawns reveal. [14/251]

1 ascended upwards (8.44.4)
2 true words (8.19.22)
3 the many-thoughted goddess (7.9.6)
4 fires (5.6.6)
14,15 manifest (4.3.11)
17 the wide [vi] - shining [bhātīh]

[Incomplete]
SUKTA 179

пуर्विनह शतद...श्रमाणा दोषा वस्त्रोऽवसावे जरयति:।
मिनाति श्रियं जरिमा तनूनमयू न पत्नीवृष्णयो जगयमु:॥ 01.179.01 ॥

पुर्विनः 1 | अहमः 2 | शरदः 3 | श्रामाणा 4 | दोषा: 5 | वस्त्रोऽ: 6 | उपसः: 7 | जरयति: 8 ।
मिनातिः 9 | श्रियम् 10 | जरिमा 11 | तनूनम्य 12 | अपिः 13 | ऊः 14 | इति 15 | तुः 15 | पत्नी: 16 | वृष्ण: 17 | जगयमुः 18 ॥

pūrvīḥ l ahām l śaradaḥ l sāśramānaḥ l doṣāḥ l vastoḥ l uṣasāḥ l jarayantiḥ l
mināti śriyam l jarimā l tanūnāmi l api l úm iti l nu l patnih l vrṣanāḥ l jagamyuḥ ॥

1 Many 3 Autumns 4 have 2 I 40 been toiling 5 night and 6 day, 7 dawns 8 aging me. 11 Age 9 is
diminishing 10 the glory 12 of our bodies. 15 Now 18a let 17 the males 18b come 16 to their spouses.
[14/252]

ये चित्तव पूववत्सप आस्तन्साकं देवेशिवदन्वाना ।
ते चित्तवानुर्मिष्टपाय: समु न पत्नीवृष्णदिगमयः। 01.179.02 ॥

yards śirav l rta-sāpah l āsan l sākam l devebbhiḥ l avadān l ṛtāni l
te l cit l ava l nahi l antam l āpuḥ l sam l úm l nu l patnih l vrṣa-bhiḥ l jagamyuḥ ॥

2 Even 4 the men of old, 1 who 6 were 5 wise [sāpah] of the Truth [ṛta] and 9 they spoke 7 with 8 the
gods 10 the things of the Truth — 12 even 11 they 14 cast (all) 13 downward, yea, 17 they reached
15 not 16 an end. 20 Now 23a let 22 the males 18,23b come to their spouses. [14/252]

[Alt.] 20 Now 23a let 21 the spouses 18,23b come to their males.

न मृषा श्रान्त वदवति देवा विधा इत्स्पृधे अथ्यवाव ।
जयावेद्य ततनीथःमाजिः वत्सच्चिन्मृ्मुवास्याल॥ 01.179.03 ॥

n l mrṣā l śrāntam l yat l avanti l devāḥ l viśvāḥ l it l spṛḍhāḥ l abhi l aśnavāva l
jayāva it l atra l śrata-nitham l ājim l yat l samyācāca l mithunau l abhi l ajāva l

1 Not 2 in vain is 3 the labour 4 which 6 the gods 5 protect. 10,11 Let us have the taste of 8 even 7 all
the contesting forces, 12 let us conquer 13 indeed 14 even here, 20,21 let us run 17 this 16 battle-race
15 of a hundred leadings, 18 a complete 19 couple. [14/252]

11 अन्रयम् = “Taste” [14/252 fn 18]

20,21 वत्सच्चिः l lit. 17 that which [yat] 20,21 let us run [abhi ajāva] (indicating the action in which to conquer) [14/252
fn 19]
In the sense of desires done, drains deep not, to this not. He is the Bull, ||

Let not desire come on me of the stream that stays me — desire born from here or from somewhere in those other worlds. She drains deep her panting Lord, she ignorant, him the wise. ||

Now to this Soma I speak. Drunk near into our hearts, all the impurity we have done, that its grace wholly forgive: for mortal man is a creature of many [pulu] desires. ||

Agastya: Khmana: Khninie: Prajamaitya Balimchaman: ||

Agastya: Khmana: Khninie: Prajamaitya Balimchaman: ||

Agastya: digg with spades, desiring offspring, the child and strength, he, the forceful.

Rishi, nourished both the Races ('of either colour) and reached in the gods the true blessings. ||

Soma is that first supreme dappled Bull, generator of the worlds of the becoming, for from the Ananda, from the all-blissful One they all proceed; delight is the parent of the variety of existences. He is the Bull, uksan, a word which like its synonym vrshan, means ||
diffusing, generating, impregnating, the father of abundance, the Bull, the Male; it is he who fertilises Force of consciousness, Nature, the Cow, and produces and bears in his stream of abundance the worlds. [15/357]

What is mentioned in this Sukta is the symbolic union of Puruṣa and Prakṛti to create the godhead, Son. This idea is there in RV (5.69.2) which mentions the bulls (vrṣhabha) which cast their seed (retas) and the cows (dhenavah).

Sri Aurobiitdo explains: “the Bull is the Puruṣha, soul or conscious being; the cow is the Prakṛti, the power of consciousness. The creation of the godhead, the son, comes by the fertilisation of the triple luminous consciousness by the triple luminous soul of the truth-being so that higher consciousness becomes active, creative and fruitful in man.” [15/539]

This same idea is in this sukta in a different form. Of the 6 mantras, the first two are clearly uttered by Lopamudra, according to all scholars. The word Lopāmudrā appears only in the 4th mantra. The last pādās of mantras 1 and 2 have similar meanings: “Let vrṣaṇa come [jagamyuḥ] to the wife (patnī).” We have to clarify what is vrṣaṇa. It means the Bull, the strong one. It usually refers to the Indra-power or Purusha.

Mantra 1 states that, ‘she has spent [śaśramāṇā] many [pūrvīḥ] years [śaradah] and is now approaching old age [jarimā tanūnām]; let vrṣaṇa (Indra-power, husband) approach [jagamyuḥ] the wife [patnī]. Agastya, in mantra 3, declares that, ‘effort (shrāntam) is needed. In this world, we may triumph in many conflicts if we exert mentally together [samyañcā mithunau].’ In mantra 4, Agastya declares that, ‘let Lopāmudrā approach vrṣaṇam’. Note he does not say husband. The word Lopāmudrā means ‘one who lacks (lopa) the movement (ra) of happiness (mud).’ Agastya suggests that she should first work and prepare herself (removing her deficiency) and meet the vrṣaṇa. Lopāmudrā takes the hint. She understands that, to meet the Bull (vrṣaṇa) or Indra-power, Soma-delight should be released by means of work. She prepares the symbolic Soma of delight (mantra 5) and prays that the vrṣaṇa may come. Apparently, the symbolic union between the Puruṣa and Prakṛti takes place; the mantra 6 is Agastya’s thanksgiving. He says that he has nourished both (u bhau) obligations, which may mean the physical union and the higher-level union of Purusha and Prakriti. The mantra states that, ‘he received the blessings of truth (satya āśhisha) from the gods’. Thus, according to this interpretation, mantra 5 is uttered by Lopamudra, and mantra 6 by Agastya. There is no need to bring in the brahmachārī (novice) to explain mantra 5 as done in the earlier interpretation.

[Based on the essay of A.B. Purani – quoted by R L Kashyap in Rig Veda Samhita Mandal 1 Part Three, 2009]